

T H E  
C H A R A C T E R  
O F A

*Primitive Bishop,*

In a LETTER to a NON-JUROR.

Wherein is contain'd,

I. A *Vindication* of the *Present Church* of *England*, in *Possession*, from the *Modern Imputation* of *Schism*, on Account of the late *Depriv'd Bishops*.

II. A *Justification* of the *late Conduct* of the said *Depriv'd Bishops*, as *necessary*, in the late *Circumstances* of the *Church*, and *conformable* to the *Primitive Practice* of their truly *glorious Predecessors*, to *Prevent* a *Schism*.

III. An *Examination* of a new *Hypothesis*, viz. Of *keeping* up, as they say, the *Church*, and *Separation* from the *Publick Communion*, after the *Demise* of the *Depriv'd Bishops*, by *Presbyters*, 'till they can procure new *Consecrations*, or a new *Succession* to head them, which is prov'd to be *unnecessary*, and *contrary* to all *Rules* of *Christianity*, the *Canons* and *Practice* of the *Church*, &c. In the *Prosecution* of which,

IV. Many *Arguments* and *Motives* are *Propos'd* to the *Separate Members* of this *Church*, for their *RETURN* to the *PUBLICK COMMUNION* of it.

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By a PRESBYTER of the Church of England.

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# THE CHARACTER OF A CONFIDENTIAL BISHOP

IN ANSWER TO A NON-JUROR

Some of the most ancient and representative

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43.

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6

89

# T H E CONTENTS.

**N**O easy Thing to give the true Character of a  
Prim. Bishop, Page 1.

Three Things to be done in Order to it, *ibid.*

Some Conclusions drawn from the H. Script. and  
ancient Canons, which may serve in some Sort to  
represent the Features of a Prim. Bishop, from  
2 to 8.

How chosen, 6.

The Rules he govern'd himself by, represented from  
the H. Ss. and Canons in general, &c. from 7, &c.

How tender the Prim. Bishops of each others Rights,  
10, 11.

They were not to receive each others Excommunicates,  
11.

Nor to Pray with Hereticks, the Word Heretick an-  
ciently us'd to signify a Schismatick, *ibid.*

The Prim. Bish. was to be excommunicated, if he  
taught not his People the Doctrines of Piety, and  
Righteousness. — to be impartial, humble,  
meek, gentle, no Despiser of Poor Men, &c.

11, 12, 13.

Oblig'd to preserve the Unity of the Church, in-  
violably, by no Means to countenance Schism, 14.

To admit Schismaticks, or Hereticks, to Commu-  
nion, no, not to Prayers, only, as a substantial  
Part of the Christian Communion, prov'd from  
the Ap. Constitutions, 15, 16, 17.

The Necessity of Episcopacy, to constitute a Church.

No Divine Ordinances without Bishops, or Au-  
thority

## The Contents.

Authority deriv'd from them; prov'd at large from  
*St. Ignatius's Epistles,* 18, 19, &c.  
 As likewise the Danger of joining with Schisma-  
 ticks, or Hereticks, from the same Ignat. 19.  
 According to him, all Ministrations invalid, done  
 out of Episcopal Communion, 21.  
 But one Eucharist, one Cup, one Blood, one Altar,  
 one Bishop, one Place for Prayer, one Prayer, one  
 Mind, one Hope, one Temple, one Father, one  
 J. Christ, and all these ones in the Unity, the  
 Ch. none out of it, 20, 21.  
 None of these in separate Assemblies from the Bishop,  
 ibid.  
 Life and Immortality only to be had in Episcopal  
 Communion, not in Presbyterian, divided from, or  
 in Opposition to Bishops, 22, 23.  
 No Medium betwixt Communion with Christ, and Com-  
 munion with the Devil,  
 All reckon'd Unbelievers that are out of the Unity.  
 No Principle of true Life, out of Episcopal  
 Communion, because no Genuine Bapt. out of  
 it,  
 No Church without Bishops, no Assembly, Con-  
 gregation, or Society,  
 No Spiritual Communion to be held with Hereticks  
 and Schismatics,  
 Heresy and Schism, us'd synonymously by Anci-  
 ent Writers, from 23, to 25.  
 A Recapitulation of what hath been produc'd out of  
 St. Ignatius, from 25, to 30.  
 Epithets given to Schismatics and Hereticks by  
 St. Ign. Beasts in the Shape of Men. Preachers  
 or Ministers of Death. Architects of Spiritu-  
 al Mischiefs to Souls. Ministers and Worship-  
 pers of the Devil. Proud, haughty, Self-con-  
 demn'd. Beasts of Prey. Rabid Dogs. Car-  
 nal. Corrupters of the Faith. Prophane, Pol-  
 luted. Their Doctrine, the Plant of the Devil,



## The Contents.

<i>a Doctrine of the Prince of this World, an Un-</i>	
<i>ction of an evil, deadly Saviour, tending to Death.</i>	
<i>He compares Schismatics to false Coin, bearing</i>	
<i>the Impression of the World, and not of God.</i>	
<i>Reckons them among the Ἀπίστοι, Infidels,</i>	24,
	25, 26, 27.
<i>He shews the great Advantages of Unanimity, Con-</i>	
<i>cord, particularly, as the only Antidote and Pre-</i>	
<i>servative against the Contagion of Heresy,</i>	
<i>Schism, &amp;c. that where it is not, there can be</i>	
<i>no Spiritual Growth, and Proficiency, and that</i>	
<i>God dwelleth not, where Divisions are, &amp;c.</i>	28, 29.
<i>Presbyterian Assemblies, in Opposition to Bishops,</i>	
<i>condemn'd by the Apost. Can.</i>	29.
<i>A short Recapitulation,</i>	30.
<i>A Presbyterian Separation from the Bishop, amongst</i>	
<i>the Magnesians, in St. Ignatius's Time, ibid.</i>	
	& 31.
<i>An Inference from St. Ignatius,</i>	32, 33.
<i>St. Cyprian's Principles exactly the same with those</i>	
<i>of St. Ignat.</i>	33, 34.
<i>And so St. Augustin's, but with some Difference,</i>	
	34.
<i>The modern Latitudinarianism, not reconcileable</i>	
<i>with these truly Primitive, Catholick Principles,</i>	
<i>ibid.</i>	
<i>A late Notion, set up by some of the present Se-</i>	
<i>paration, from the publick Communion, of the</i>	
<i>Church of England, to keep up the said Separation</i>	
<i>upon the Foot of Presbytery, in Opposition to</i>	
<i>the Bishops in Possession, upon the Demise of</i>	
<i>their present suppos'd Sole Principle of Unity, ex-</i>	
<i>amin'd, and prov'd to be formally, Schismatical,</i>	
<i>contrary to all Catholick Principles, impracti-</i>	
<i>cable, and all over, in such suppos'd Circumstan-</i>	
<i>ces, invalid, and so a Nullity, &amp;c. from 35, to</i>	
	45.
	By

## The Contents.

*By this Pretence, they give up their Cause they'd maintain, and so* 35.  
*Form a most groundless, causeless Schism, where no Claim can be against the present Possessors,* 36, 37.  
*Nor could the Matter be mended by a new Succession, because unknown, &c.* 37.  
*Hence, no Pretence in the least, for Presbyters in Communion with no single Bishop in the World, to set up against the Universal College of Bishops,* 38, 39.  
*No Colour for them, to take upon them the Administration of Spiritual Affairs, in the fancy'd Inter-regnum, or Vacancy, from the Example of the Clerus Romanus, in the Time of St. Cyprian, discuss,* 39, 40.  
*The evil Consequences, or Tendency of such Proceedings, and Attempts, with the prodigious Absurdity thereof, remark'd,* *ibid.* 41.  
*Particularly, if they should procure any foreign Consecrations,* 42, 43.  
*Such Consecrations would be Nullities, as, clearly, contrary to the ancient Canons, &c.* 43, 44.  
*A farther Argument against this new Notion, drawn from the Original Contest, the Occasion of this Separation, begun indeed by Presbyters, without any express Warrant from their Bishops at first, viz. the Invasion of the Dioceses of the depriv'd Bishops, &c. because upon the Demise of these injur'd Bishops, it would be not only absurd, but even Madness, to suppose these Presbyters could be their Heirs, Executors, or Administrators, and so qualify'd, to demand Satisfaction, and Compensation for the Injuries done to these Holy Fathers,* 45, 46.  
*As little Reason to imagine these personal Damages should devolve on an imaginary new Succession,* 46.  
*These*

*These*  
*Schi*  
*mon*  
*by fo*  
*What fo*  
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*A pr*  
*These P*  
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## The Contents.

<i>These Presbyters aptly enough compar'd to the five Schismatical Presbyters in St. Cyprian, a far more Parallel to them, than the former, insisted on by some,</i>	46, 47.
<i>What sort of a Succession to be expected, according to this new Hypothesis,</i>	49.
<i>No new Thing for even Confessors to degenerate.</i>	
<i>A proper Caution at this Time, &amp;c.</i>	51, 52.
<i>These Presbyters going to form a Schism where there was none before,</i>	55, &c.
<i>Some farther Cautions,</i>	ibid. and 56.
<i>Presbyters, in the Instance before us, cannot become Principles of Unity,</i>	ibid.
<i>Nor can there be any Grounds for new Consecrations from their own Concessions,</i>	ibid.
<i>The extream Folly, as well as Impiety, of keeping up this Schism, after the Demise of the depriv'd Bishops,</i>	57.
<i>The vile Sham of all these Pretences, particularly of the design'd new Consecrations,</i>	59.
<i>How little Concern these Men of the new Hypothesis have for the Unity of the Church, and the Good of Souls,</i>	60.
<i>Their Rigorousness and Severity noted,</i>	ibid.
<i>The Office of a Bishop out of St. Ignatius, Ep. to St. Polycarp, particularly in trying Times,</i>	61, 62.
<i>And with Respect to Hereticks and Schisms,</i>	63, 64, 65.
<i>The proper Methods to preserve the Unity, and to prevent Divisions,</i>	66, 67, 68, 69.
<i>Had these Things been duly consider'd at the Beginning of the Revolution, our Divisions had never came to this Height,</i>	69, 70.
<i>The absolute Necessity of, and our indispensable Obligations to mutual Forbearance, and Preservation of the Unity, recommended from the H. Sr.</i>	71, 72, 73.
<i>Of Charity, or the Love of the Brethren,</i>	74, 75.
<i>The</i>	



## The Contents.

- The Danger of Divisions, ibid. Of Deserting the Unity, or the Communion of the Saints, ibid. without which, we can have no Communion with the Father and the Son, but the Devil and Death, ibid. and 76. and so are Aliens, Profane and Separated from the Promises of Christ, and have no Right to Life and Immortality, 77.*
- All temporary Things to be hazarded, rather than violate the Unity, ibid.*
- Hence no Manner of Pretence for violating it, 78, 79.*
- Not from Personals, prov'd from the Example of our B. Lord, and his Apostles, communicating with the Jews, &c. 79, 80.*
- An Objection answer'd from the depriv'd Bishops, not owning or communicating with their suppos'd Intruders, 82.*
- It doth not hence follow, that therefore the present Possessors are Schismaticks, ibid.*
- Or Nulli, no Bishops in the Sense of St. Cyprian, ibid.*
- The Disparity of the Case shewn, 83, 84.*
- Because here were no proper Intrusions, no opposite Altars, no Factions amongst Clerics, viz. against Clerics, ibid.*
- Nor no general Adherence of the Subjects of the depriv'd Bishops, to them, such as requir'd their reciprocal Adherence to their Flocks, &c. but on the contrary, such a general Defection as made it justifiable for the Bishops to leave them, nay, even their Duty so to do, 85, to 89.*
- No Ground for a Schism to be inferr'd from the depriv'd Bishops Conduct, 87, 88, 89.*
- No Schism charg'd upon the Bishops in Possession, by the depriv'd Fathers, 90, &c.*
- So far from giving any such Occasion, that they actually made a CESSION, 65.*

No other  
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Presu  
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The public  
Clem. R

## The Contents.

- No other tolerable Account can be given of their Conduct, Silence, &c.* 96.
- Presumptuous therefore for Inferiors to charge a Schism, without any express Declaration of Superiors,* *ibid.*
- Or to set up a Principle of Unity to the National Church, without his Leave, and contrary to his own declar'd Judgment and Practice, which would highly reflect upon him, as acting by no Principles, and making a Jest of Schism, Unity, &c.* 96, 97.
- The Absurdity of such a Supposition and Inconsistency,* *ib. to 99.*
- The College of Bishops not oblig'd to expose the Church to Persecution, on Account of doing Justice to a single injur'd Bishop,* 101.
- The Consequence of a single Bishop's insisting upon his Claim, without any Regard to the publick Good of the Church,* *ibid.*
- A quite contrary Behaviour absolutely necessary, at the Peril of his own Soul,* 103, 104.
- To act otherwise, would be to forfeit his Character, &c.* 105.
- Whereas to make a Cession, and to admit another, would be a pious and laudable Act, conformable to the primitive Patterns of the most celebrated Bishops,* *ibid.*
- No other Hypothesis can bring him off from the Imputation of nullifying, incapacitating Neglects, &c. He would be inexcusable before God and Man, and his Inconsistencies irreconcilable. Hereby seem to reject the very Mercies that Providence had offer'd him for the Justification of his former Conduct, and indeed his Duty,* *ibid.*
- And so proclaim him an Enemy to the publick Good, the Peace and Unity of the Church,* 106.
- The publick Good, the τὸ Κοινωφελεὲς πᾶσιν, in St. Clem. Rom. ought always to have the Preference*

## The Contents.

to all personal Interests, in the Sentiments of a Prim. Bishop,	106, 107.
So St. Chrysost.	ibid. 108, 109, 110, 111.
Another famous Passage of St. Clem.	112, 113.
And of St. Chrysost.	113, 114, 115.
So far from looking upon Resignation or Cession in the Case, as a betraying the Depositum, that he thought it the most proper Means to secure and keep it,	115.
Instances of Resignation by Godly Bishops, as of Theodorus, Bishop of Synnada,	ibid.
Of St. Greg. Naz.	116.
To the same Purpose the famous Proposals of the African Bishops in the Brevic. Collat. Carth. to the Donatist Bishops,	117.
Of Maximianus, a Donatist Bishop, after he became Catholick, recorded by St. Aug.	118.
Of St. Eustathius, Bishop of Antioch,	119.
Of Pope Celestine,	121.
Such Resignation a positive Duty, and absolutely necessary, sometimes, because, in some Circumstances, requir'd by Christ, and the Church, for the Good of Souls,	122.
No modern Bishop can be suppos'd to understand the Nature of his Depositum, better than the Prim. Bishops,	123.
A famous Passage of St. Greg. Naz.	ibid.
Care of the Flock, the true Test of a good Shepherd, of his Love and Fidelity to his Lord,	124.
Neglect of a Mercenary,	ibid.
Such who behave themselves like Mercenaries, justly suspected to have come into the Fold by indirect Means,	127, &c.
The Episcopal Office, with its principal Obligations, illustrated by a Script. Deduction,	130.
Call'd a Warfare,	131.
Requires Courage, Vigilance, Exercise, &c. the Reward of it a Crown,	from 131, to 135.

As to  
read  
Flee  
Seal  
How to  
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## The Contents.

- As to its several Branches, a Bishop must be apt to teach, instruct, and inform the Minds of his Flock, in all Parts of their Duty, in all Times, Seasons, &c. to resolve all their Doubts, from* 135, to 140.
- How to manage themselves with Respect to those without,* 140, to 142.
- An Apology for, and Protestation of the Author,* 142, 143.
- A Vindication of a Father of the Church his Liberty to Proceedings, against some Informations contrary to what the Author hath been arguing for,* 144, &c.
- Particularly as to his keeping up his Claim, &c. from which, Schism in his Second cannot be infer'd,* 146.
- Because he may be presum'd to account his Successor to have no legal Possession, or himself not to have lost his Claim, tho', at the same Time, he may own him for a true Bishop, and even hold Communion with him, and look upon all his Ministations valid, and give Consent to all he doth, and yet retain his Rights, Claims, &c.* 146, 147, 148.
- This insisting on his Claim, cannot, in any Sense, qualify him to be a Principle of Unity, in Ecclesia plena, out of his own Diocese, much less to a National Church, upon Pretence of personal Injustice done to him, and to suppose all other Bishops communicating with his Second, to be equally unjust and schismatical, and in Communion with the Devil,* *ibid.* 149, 150.
- The Falleness and Absurdity of such an Inference,* 150, 151.
- Can never, (to be sure) under the Circumstances of our Constitution, be prov'd from the Cyprianick Principles,* *ibid.*
- Such an Assumption would have been exploded by St. Cyprian,* *ibid.* 152, to 157.

## The Contents.

*Comes nearest to the Instance of Diotrephes, and that*  
*of John of Constantinople, Bullin 157, 158.*  
*How censur'd by St. Gregory Mag. 158, to 161, and*  
*St. Cyprian, made in exhortat. of 163, anols. 162.*  
*Is really setting up a Schism, and becoming an Head*  
*of Schism, and not of Unity, and so forfeiting*  
*his Character and Honour both, ceasing to be of*  
*the Order of Priest-hood, and reverting to that*  
*of a Lay-man, 163.*  
*So St. Cyprian, 163, 164, 165, 166.*  
*This the Consequence of a single suffragan Bishop's*  
*setting up for an Episcopus Episcoporum, Bishop*  
*of Bishops, ibid, &c.*  
*An Objection answer'd, viz. that a certain R. R.*  
*Prelate hath been lately prompted to make such a*  
*Resolution, 168.*  
*An Expostulation thereupon, with unavoidable Re-*  
*flexions upon his former Conduct, which must in-*  
*evitably rise up in Judgment against him, and ren-*  
*der him inexcusable, &c. ibid.*  
*Obligations he'll contract thereby, specify'd, 166.*  
*Hereby he would become liable to the same Censures (at*  
*least) with Eustathius, Metropolitan of Pam-*  
*philia, on Account of Neglects, as recorded in the*  
*Ephesine Council, 170, &c.*  
*The common Objection from Hazards, &c. consider'd,*  
*173.*  
*The Duty of Pastors in difficult Times, insisted on,*  
*174, 175.*  
*Exemplify'd in another Eustathius, by St. Chrys-*  
*ostom with Observations, and a Deduction from it;*  
*177, 178.*  
*And in the great St. Chrysostom himself, 179, 180.*  
*The Case of Flight and Retreat, in Times of Per-*  
*secution, discuss'd, from 181, to 190.*  
*Instances of truly Heroic Bishops, who could not be*  
*induc'd to save themselves by Flight, 181, 182.*  
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 A Caution  
 By whom  
 What He  
 He was to  
 sent,  
 Pysil-

## The Contents.

<i>Pufflaminity, a great Opprobrium to a Bishop,</i>	182.
<i>St. Cyprian's Apology for his Retreat,</i>	188.
<i>No such Reasons, or Apology for Retreat, and the scandalous Neglect thereby occasion'd, in our suppos'd Case,</i>	189, 190.
<i>The Judgments of God upon Mercenary, Pufflani- mous Shepherds, recorded by Eusebius,</i>	191.
<i>Another grand Objection, Where are his Superi- ors to judge him? Answer'd in general, then parti- cularly,</i>	192, 193, and apply'd. from 194, to 204.
<i>This R. R. Father's pretended late Declaration, as to the suppos'd Schism, consider'd, and represen- ted in it's true Force and Light, and as to Occa- sional Communion,</i>	205, &c.
<i>As likewise his Judgment as to admitting Schisma- ticks to Prayers, without the Danger of the Offi- ciating Minister's contracting Contagion there- by, &amp;c.</i>	206, 207.
<i>And the Consequents of such an Allowance,</i>	ibid.
<i>Likewise the Consequence of the R. R. Father's al- lowing Baptism by Schismatics, with the Conse- quences, &amp;c.</i>	208, 209.
<i>And of going to the publick Prayers,</i>	ibid. and 210, 211, 212.
<i>A great Disposition towards Re-union amongst the most Pious and Judicious of the Non-Jurors, both Clergy and Laity,</i>	213.
<i>A most sincere Protestation of the Author,</i>	214, 215.
<i>A Caution concerning the Ap. Canons,</i>	217.
<i>By whom the Prim. Bishops elected</i>	218.
<i>What He would have done in our Case,</i>	ibid.
<i>He was to do nothing without the Metrapolitan's Con- sent,</i>	ibid.
<i>There-</i>	



## The Contents.

Therefore could not have proceeded to clandestine  
 Consecrations, &c. ibid.  
 Especially of such who dar'd not to act openly, 219.  
 Because to act openly, is of Divine Right, ib.  
 In some Cases he would have look'd upon himself, tho'  
 Canonically elected, &c. oblig'd to Resign, 219.  
 And so would have been glad to have seen a Person so  
 qualify'd, that his Flock might safely communi-  
 cate with him, in his Place, ibid.  
 Had he seen his Diocese like to be involv'd in a Schism,  
 he would have made a Cession to have prevented it,  
 or kept it, 220, 221.  
 The sad Effects of a contrary Conduct, 221, 222, 223.  
 The only remaining Bishop that gives Encouragement  
 to the present Separation, not long since highly ap-  
 plauded, the Resignation of one of his Colleagues, 225.  
 The prodigious Success of the Primitive Bishops in  
 propagating and keeping up the Honour and  
 Reputation of our most sacred Religion, in Com-  
 parison with the Modern, 226, 227.  
 An Option, 228, 229.  
 A Recapitulation, 229.  
 The Publick Communion, the suppos'd universal  
 Principles Communion after all, whether Schis-  
 matical, or not, &c. 231, 232.  
 The Difference of the Author's and his Opposites,  
 Case, ibid.  
 No Pretence for the Breach of Unity, so long as it  
 can be kept, 233, 234.  
 The Unity, the grand Depoſitum committed to all  
 Christians, 236.  
 Conclusion, with a Prayer for the Church, 238.

The

# The Contents.

## The CONTENTS of the APPENDIX.

**P**assages out of a Treatise, intitl'd, How far  
the Clergy and other Members of the Church  
of England ought to communicate, &c. Page

242.

Out of Le Moine, *Var. Sacr.* 243.

Out of an Epist. of St. Athanas. to Dracontius,

245.

St. Chrysost. Sermon, concerning False Prophets,

249.

— St. Bernard, 252.

Out of the Bishop of Sarum's *Vindication*, &c. 253.

Out of Spalatensis, 261.

A Letter containing XXXIX. Propositions, &c. 262.

Some Animadversions upon the foresaid Letter, by

Way of Queries, 276.

An Exhortation by Way of Conclusion, 303.

Errata:

Appendix of a Treatise, entitled, How far  
the Clergy and other Members of the Church  
of England ought to communicate, &c. Page

Out of the Mouth of the Lord  
On of an Epistle of St. Athanasius to the Bishops  
St. Chrysostom's Sermon, concerning False Prophecy

Errata.

Page 18, at the third Line of the Note, after  
ἔτα, put a Comma, as also Lin. 4. after ἔτα.  
Lin. 19. in the Note, read, ἀποκαθάρσει. P. 29. Lin.  
17. read ὁσάντως, and Lin. 18. read περιδωνται ὁι p.  
41. L. 35. read ἄδς. p. 54. L. 21. read Schisma-  
tical, p. 63, L. 21. r. εὐρεθῆν, p. 88, L. 20, after  
by r. their, p. 109, L. 6. r. φωνῇ, p. 199, r. Rumb.  
V. Some lesser Faults, as Omission of Subscripts  
here and there, Mistakes in Aspirations, and others  
of little Moment, which I think are but few, I hope the  
good Reader will easily pardon. P. 229. l. 31. after  
Preface, add, to his Two Treatises of the  
Priesthood &c

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# THE CHARACTER OF A Primitive Bishop.

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**Y**OU require of me to give you the *True Picture of a Primitive Bishop*; a Task very hard to perform, since the *Originals* are long since lost, and without a View of them it's difficult to judge of the *Copies* left remaining. All that can be done in so necessary a Work, is, to consider, *First*, Their *Circumstances*, as they differ'd from ours. *Secondly*, Their *Canons and Constitutions*. *Thirdly*, Their *Successes in Preaching the Gospel*, and yet all will be too little to furnish us with *Ideas* sufficient for so great a Work. We cannot conclude from what a Man does under some *Circumstances*, what he would do under others; for those who have trusted to that, have often found themselves much deceiv'd. We cannot be so fond as to think that the *Primitive Bishops* liv'd with all that *Strictness and Severity* which is requir'd by the *Apostolical Canons and Constitutions*, tho' made and approv'd by themselves. For when Men make *Laws*, their only Business is to consult abstracted Reason; but when Men

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come to Action, *Lust* and *Passion* will have an Influence, even then, when they are least perceiv'd. The *Lives of Great Men*, are wrote by those who either liv'd at a great Distance of Time, or else by those who think it their Duty to represent the *brightest Part* of their *Lives*, and leave the other in its deserv'd Obscurity. And the *Successes of Preaching*, depend so much upon the Will of God, and a vast Variety of Circumstances attending every Action, so that we can make no certain Judgment of Mens Performances from the *Successes* of their *Ministry*; for Paul may plant, and Apollos water, but it's God that giveth the Increase. For which due Allowances being made, there is Hope still left, that some of our modern *Bishops* may not be inferior in Zeal and Piety unto those of the *Primitive Church*. But since these with the *Holy Scriptures*, are the only Mediums of our Knowledge, I shall from thence draw such Conclusions as may serve to represent some, if not all the *Features of a Primitive Bishop*. For,

*First*, He was one who living before the Reign of *Constantine*, whilst the Church was under Persecution, could not be presumed to seek the *Revenues*, but only the Office of a Bishop, which the *Apostle* calls *καλὸν ἔργον*, a beautiful and lovely Work, tho' attended with Difficulty and Danger. And this was a great Advantage to them in the Performance of their Ministerial Duty, because their People could not object against them, that they sought their own, and not the Things of Jesus Christ. Nor could they envy their temporal Greatness, nor complain that their Bishops were incumber'd with secular Affairs, or entangl'd with the Intrigues of Princes, but their Poverty, Simplicity, and Danger, recommended them to the Pity, and made Way to the Love of their respective Flocks. But since *Revenues* have been added to those glorious Employments,

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tho' those, who enjoy them, may have the same Zeal for the Souls of Men, as their Predecessors had, yet all find it a hard Matter to make their *respective Flocks* sensible of the Truth of it. And he who should say, he desir'd the *Bishopricks* of *Winchester* or *Durham*, only that he might exercise the Office of a *Primitive Bishop* therein, would be laugh'd at as a *Fool* or an *Hypocrite*, and yet after all, perhaps, he might say nothing but what is true.

Secondly, A *Primitive Bishop* was one, who hoped to attain to the Dignity of a Bishop, by recommending himself to the Esteem of his *Brethren* the Clergy, by *Learning*, *Piety*, and *good Works*; and to the *Laity*, by a *blameless* Life and Conversation, which was another great Advantage to him in his *ministerial* Duty. For it made him *circumspect* in his Behaviour, and consequently *venerable* in the Eyes of all Men; as one, who was to appeal to the most competent Judges, and had many Eyes always fix'd upon him. It freed him from such Attendance with Courts of *Princes*, as might lessen his *Sacerdotal* Care of his *Flock*; or from entering into such Pre-engagements to *Favourites*, or *Ministers of State*, as might tend to the *Prejudice* of his most *sacred Religion*, or from making Application for Advancement to Men of great *Birth* and *Power*, but of *scandalous Lives* and *Conversations*: Or from the *Temptations* of imitating in some Degree, the *Manners* of those, by whom he expected to rise to Dignity, or of making *Simoniackal* Contracts, by *Promises* of *Money*, *Carnal Interest*, and *Intercessions*, or *Assurances* of such future *Services*, as are at least *foreign* to his *spiritual* Offices. Whereas now those who are best affected to the *highest Interest* of *Religion* amongst us, must either be content to die in *Holes* and *Corners*, where they can do but little Good, or to emerge out of their Ob-



scurity, not with the *Guilt*, yet at least the *Suspicion* of some undue Compliance. So much harder is it to preserve the *Reputation*, and discharge the *Duty* of a true *Christian Bishop* now, than it was in the *Primitive Times*.

Thirdly, A *Primitive Bishop* was one who contemned *Death*, that *King of Terrors*, and all his little Subjects of *bodily Pain* and *Torture*. For in most or all *Persecutions*, the *Bishop* was the first fought for, and the last, who left the *Place*, and likewise was a great *Advantage* to him. His *People* valued him the more, because they were in continual *Danger* to loose him. They were satisfied of his *Love* to them, because he daily ventured his *Life* for them. And greater *Love* than this hath no *Man* shewn, that a *Man* lay down his *Life* for his *Friend*. And as their *Contempt* of *Death*, made them live above the little *Pleasures* of *Life*, so their living above the *Pleasures* of *Life*, made their *Lives* and *Conversations* to be adorned with *Piety*, *Charity*, and *Temperance*, and all those resplendent *Virtues*, which as the *Gospel* says, are comely in the *Eyes* of all *Men*. They did not think it their *Duty*, for *Fear* of any *Temporal Evil*, to absent themselves totally from their *Flocks*, and to govern them at a *Distance* by *Letter*, which is such a *Residence*, as no *Canon* did ever justify, no *Text* of *Scripture* did ever prescribe or allow. If they aspired to the *Dignity* of *Generals* in the *Church Militant*, they knew it was their *Duty* to stand or fall in the *Front* of the *Battel*, and that the *Care* of *Souls* was of more *Value*, than the *Preservation* of *Life* and *Limb*, which *God* can restore at the last *Day*.

It is true, the *Apostles* wrote *Letters* to the new *Converts* at *Corinth* and other *Places*, because upon them laid the *Care* of all the *Churches*, and when the *Spirit* call'd them from one *Church* to another,

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ther, they could not converse with the Churches, from which they were absent, but by Letter. But we never read, that those Bishops, who had fix'd Diocesses, left their People for 18 or 19 Years, expos'd to the same Dangers they fear'd themselves, and yet pretended to retain the Jurisdiction, and hinder them from having a Bishop, of more Courage and Zeal, Love, Tenderneſs, and Care for their Souls, than to leave them in the Day of Temptation: As a Commander, who dares not fight, ought to lay down his Commission, but if he retains it, and runs away, the first of his Soldiers, he would be thought to be worthy to be first cashier'd, and then executed by Martial Law; so he that pretends to retain the Spiritual Jurisdiction of a Diocese, and yet dares not come near it, and refuses, upon the most pressing Emergencies, and Exigences to do so, or to take any the most necessary Care of it for near the Fifth Part of a Century, deserves to be depos'd by his Colleagues and Superiors, if he does not make a voluntary Resignation of his pretended Power; which by such Misuse or obstinate Neglect, however Lawful at first, does ipso facto, degenerate into Tyranny, the Prejudice of Souls; and so becomes unlawful, null, and execrable, and from which all good Subjects and Christians ought to withdraw themselves, as not forsaking the good Pastor, but fleeing from the Mercenary. If the Non-residence, and total Neglect of a Diocese for near twenty Years, and even in the greatest Necessities and Want of Pastoral Care, does not render a Man Uncanonical, Unqualify'd, Uncapable for such a Charge, and to be a Principle of Unity; for my part, I do not know, what should; and if no express Ancient Canon was made against it, it was because the Ancient Fathers of the Church thought no Man could be guilty of so much Pride and Folly, as to fancy himself to have an Episco-

pal Jurisdiction of so long Continuance, without Episcopal Care, or Episcopal Courage. For it was the Contempt of Death, which made the Primitive Bishop so very Venerable, and useful in his Generation; and tho', it is no doubt, but many of our Modern Bishops would rather die, than renounce the Christian Religion, yet forasmuch as they are not called to the same Degree of Danger, so neither can they expect to be Partakers of the same Degree of Honour, which was paid to a Primitive Bishop, tho' their inward Grace and Virtues may not be inferior to his.

Fourthly, A Primitive Bishop was one, who was chosen by all the Bishops of the Province, to be a Champion against the Infidels, Hereticks, and Schismatics of the Age he liv'd in. The Infidels were either Atheists, or Idolaters. The Hereticks were Opposers of that Summary of Christian Faith, which is contain'd in the Apostles Creed. The Schismatics of that Age, were those, who withdrew themselves from Catholick Communion, upon Pretence of some undue Election of Bishops, or Relaxation of Discipline in the Church, and all this tended to the Advantage of the Primitive Bishop. Atheism and Idolatry were easily to be confuted by their own Absurdity, and the meanest Christian, who dar'd to die for the Name of Jesus, was a Witness sufficient to condemn the idolatrous Kingdom of Satan. Heresy was to be confuted by Scripture, and by the Current of Catholick Tradition, which was then fresh in their Memories, and serv'd instead of a Comment on those sacred Writings. And their Schisms were easily heal'd, by the calling of Synods, and Restauration of Ecclesiastical Discipline. And there being then no Secular Arm, no Courts of Inquisition, or Writs de Haretico comburendo in Fashion, the Glory of these Conquests was given to God and the Primitive Bishop, as the Representative

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## A Primitive Bishop.

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*Representative of Christ upon Earth.* Their *Unity of Belief*, produc'd an *Unity of Affection*, between them and their *People*, and his only *Business* was to make suitable *Returns of Gratitude* to the *Love and Veneration* of those, who were *subject* to his *Care*, to preserve the *Worship of God* amongst them.

*Fifthly, A Primitive Bishop* was one who rul'd himself and *Flock* by no *Edicts of Emperors*, nor by any *Statute-Laws*, but by *Scripture and Canon*, by which he avoided two great *Evils*, that is, *Schisms*, upon the *Account of Revolutions in Civil Government*, and *Interpositions of Magistrates* to hinder that *Exercise of Ecclesiastical Discipline*, which was thought to be most available for the *Preservation of the Unity of the Church*. The *Scripture*, above all things, oblig'd him to be conformable to that *Character of a Bishop*, which is given by the *Apostle* 1. *Tim. I. III.* and the *ancient Canons* added many *Restrictions of Natural and Christian Liberty*, to make him appear the more amiable in the *Eyes of all Men*. He was not to be incumber'd with *Secular Cares*, *καρπιαῖς φροντίδας*, nor to demean himself, by taking upon him *publick, secular Administrations*, *καθ' ἑαυτὸν ἡς δημοτίας διοικήσεις* *Can. Ap. LXXXI. Can. VI.* He was not to leave the *Diocese*, nor to preach in another's, without the *Consent of his Fellow-Bishops*, *Can. XIV.* He was not to have two *Wives* after *Baptism*, nor to marry a *Widow*, *Can. XVII. XVIII.* He was not to make *Use of the Power or Countenance of any Secular Princes*, to get a *Church*, and all those were to be *excommunicate*, who held *Communion* with him, who did come into a *Church* by such *Means*, *Can. XXX.* Or by *Mony*, *Can. XXIX.* Every *Bishop* was to own his *Primate*, and to do nothing *ὑπὲρ τὴν ἐκκλησίαν ἀπὸ τῆς ἐκκλησίας* *ὑποῦν*, of *Moment*, without his *Knowledge and Assent*. He was to meddle only in his own *Diocese*. *Nay,*

this very *πρωτοῦ*, first Bishop or Primate was to do nothing, *ἀνεῖν τὸ πᾶν τῶν γινώμενων*, without the Concurrence of all his Suffrages, in order to preserve Order and Unanimity, Can. XXXIV. He was not to ordain out of his Diocess. (a) But if he were convicted of such uncanonical Ordinations without, or against the Consent of his Fellow-Bishops, he was to be depos'd, and such as he so ordain'd, Can. XXXV. If he was chosen Bishop, and did not take upon him the actual Cure of Souls, he was to be excommunicated, 'till he did so, Can. XXXVI. He was to take upon him the Charge or Trust of the Ecclesiastical Goods or Incomes, but to appropriate none of them unto himself farther than for the Subsistence of his Family, nor to alienate them to his Relations. He was only to provide for them, *ἐπὶ τῇ πέννιᾳ σὲν ἐν* as poor, and so the Objects of the Churches Charity, nor to make any Waste of the Churches Goods, Can. XXXIX. Nor could he make any Bequest of them. Can. XL. Again, that Bishop, who neglected to take Care of his Clergy and Laity, or to teach them Godliness, was excommunicated; and persevering in such his Neglect and Slothfulness, was to be depriv'd and depos'd. Can. LVIII. And farther, if upon any unjust Cause moving him to be cruel and hard-hearted to his Clergy in Necessity, when in his Power to relieve them, (and he, not ignorant of their Wants) he was to be depos'd *ὡς ὁ φονεύσας τὸ ἀδελφόν αὐτοῦ*, as the Murderer of his Brother.

Now, as for Scriptures, we cannot learn from them, what he was, but only what he ought to have been; for the Scriptures are common to the Moderns, as well as Ancients, Men may make different Figures, and yet all pretend to walk by the same

(a) *Ἐξω τῆς αὐτοῦ ὁριζῶν χειροτονίας ποιῶν, εἰς τὰς μὴ ἀποκεκολλημένας αὐτῷ πόλεις καὶ χώρας.*

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same Rule. But from the *Canons* call'd *Apostolical*, we may discover more, because they were made in divers *Synods* at the latter End of the *second*, and the Beginning of the *third* Century, as Bishop *Beveridge* shews, in Times of *Persecution* by the *Primitive Bishops* themselves, or receiv'd by them as the *Traditions* of the *Apostles* or *Apostolical Men*, with great Esteem and Veneration; and afterwards many of them transcrib'd into the *Canons* of *general* and *provincial Councils*, and were the *Magazines* of the *Discipline* of the *first Ages*; and from thence we may learn how the *Primitive Bishops* thought fit that they should behave themselves. A *Bishop* was not to incumber himself with *secular Cares* and *Employs*, lest he should seem *low* and *abject*, and fall beneath his *Character*. He was not to add the *Goods* of the *Church* to his own, *Can. XXXIX.* lest he should give his *Flock* the least *Suspicion* of his being wholly given up to the *World* and *Selfishness*. He was not to *Preach* in another *Bishop's Diocese*, lest he should seem *ostentatious* of his *Parts*, or desirous of raising the *Emulation* of his *Brethren*. He was not to make Use of the *Favour* of *secular Princes*, to get an *Episcopal Chair*; not only because all the *Princes* were *Heathens*, (for no doubt but some of the *Ἀρχόντες*, great Men mention'd in the *Canon*, were *Christians*,) but because he should not descend to vile *Submissions*, nor trust to any thing but his own *Merits* and the *Favour* of *God*, for his *Promotion*, nor should be entangl'd with *Obligations* to *Great Men*, nor spend that *Time* in *Hunting* for a *Church*, which would be better employ'd in *serving* *God* in one. He was to do nothing without his *Primate*, to *debar* him from exercising a *Despotick Power* in the *Church*, as an immediate *Vicar* of *Christ*, and accountable to no *Superior*, because the *Episcopal Power* was thought



too great to be entrusted into one Hand, lest every *Private Bishop* should fancy himself to be the *Head of the Church*, and that all *Episcopal Power* was committed to him only; and forget his *Humility*, which is the most proper Ornament of a *Christian*. When ordain'd or chosen *Bishop*, he was not to refuse the *Dangers and Difficulties*, lest he should appear either as a *Coward*, or as an idle *Person*, or no way zealous for the *Worship of God*, or the *eternal Interest of Mens Souls*.

Again, from these *Canons*, we may observe how tender the *Primitive Bishops*, were of preserving each others *Rights*, so that none should encroach upon another, of which I shall produce some few Instances. Besides, some already mention'd, we may take Notice, that they did not only forbid *Bishops* to preach and ordain in another's *Diocese*, without his Leave, but even to receive any of the *Clergy* belonging to another *Bishop*, who had deserted their proper *Charges*, without commendatory *Letters*, so as to allow them to officiate, \* compare Canon Ap. XV. XVI. XXXVIII. nor to retain them, when demanded by their proper *Bishops*, or suffer them to officiate upon Notice of the *Decreed Cessation*, † καὶ ἀπὸ τῶν ὁρῶντων ἀγρίαν, against them for such their *Desertion*, upon the *Penalty of Excommunication*, as Violators of the Order and Discipline of the Church, and Encouragers of *Disquiet and Sedition*. And not only so, but no *Bishop* was to ordain any of the *Clergy*, who surrepticiously came from another *See*, to any higher Pro-

\* Which they could not do neither without the ἐκκλησιαστικῆς γραφῆς τῶ ἐπισκόπου τῶ τῆτον κληρώσαντος, Letters dimissory of the Bishop of the foresaid Cleric. See Balsam, ad Can. Ap. xv. &c.

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*Promotion*, upon the Pain of having such *Ordinations* or *Promotions* cancell'd or annull'd, see the XVth Canon of *Nice*, and *Balsamon* upon it; So little Countenance do the ancient *Canons* of the *Primitive Church* afford the *Governours* of the *Church*, to encroach upon each others *Rights*, which would destroy all that *Unanimity* and *Brotherly Correspondence*, which is so necessary to preserve the *Unity*, *Order*, and even the very *Being* and *Society* of the *Church*.

Neither were the *Primitive Bishops* allow'd to receive at Pleasure each other's *Excommunicates*, see Can. Apost. XII. upon the Pain of being *excommunicated* themselves, comp. with Can. XXXII. and and Council *Nic.* Can. V. Neither could they, by any inherent Authority of their own, dispense with themselves to pray with *Excommunicates*, *ἐν οἴκῳ*, tho' privately at their respective Houses, or admit them to private *Domestick Prayers*, which was look'd upon as an *Act* of *Communion*, under the Penalty of *Excommunication*; nor with *Hereticks*, which may be interpreted of *Schismaticks* in the general Sense of the Word, much less could the *Primitive Bishop* give them Leave to perform any *Sacerdotal Acts* as *Clerics*, under the Penalty of *Deposition*, Can. Ap. XLV. Nor could he allow of *Baptism*, or *εὐχαριστία*, the *Eucharist*, as validly perform'd by *Hereticks* under the same Penalty. Can. XLVI. For by such a *Looseness* and *Latitude* as these *Irregularities* imply, the *Church* and our common *Christianity* could not subsist, and all would run into the most horrid *Profaneness*, *Confusion*, and *Libertinism*, that can be imagin'd, and in a short Time we should live without God in the *World*, and the beautiful *Church* of Christ would become an hideous Desert.

He was not to exercise *Usury* neither, upon the Pain of *Degradation*, Can. Ap. XLIV. not because

it was perhaps absolutely *unlawful*, but that he might not seem to be guilty of *φιλαργυρία*, condemned by the *Apostle*, which comprehends under it as well a *legal* as an *illegal Thirst* after Gold and Silver, to corrupt his Manners, and make them *earthly*, which ought to be *Divine* and *Heavenly*. He was to be *excommunicate*, if he taught not his *Flock* the *Doctrines* of *Piety* or *Moral Honesty*, lest his *People* should run into that grievous Error of thinking they could be saved by an *idle Faith*, or if he did not *minister* to the *Necessities* of the poor *Clergy* under his *Charge*, because his Office as *Overseer* of the *Clergy* in particular, was to find out the *Poor* and *Needy*, for the *Rich* are ready enough to offer themselves to his Knowledge and Observation. The LXXVII. Canon forbade him to meddle, *δημοσίας δικῆσεις* with *State-Affairs*, lest *Pride*, or *Faction*, or *Avarice* should transform him from a *Child* of *Light* into a *Child*, of this present *World*, or divert him from any *Part* of his *Pastoral Care*.

(He was to be no *Acceptor* of *Persons*, to make his Court to the *Rich*, fawn upon or flatter them for his own *private* *Temporal Interests*, and to *sacrifice* the *Poor* whether of his *Clergy* or *Laity*, to their *Resentments*, Εἶπω ὃ ὁ ἐπίσκοπος ἀπερ-  
σωπόληπις, μήτε πλεσίον ἐνδρεπόμενος ἢ κολακεύων, &c. *Constitut. Apost. L. II. C. V.* In no Case was he to behave himself *insolently* or with an *Air* of *Pride* towards his *Inferiors*, especially those of *low* and *mean* *Circumstances* in the *World*, and act as if he were a *μισόπτωχος*, or *πλεσίων ἀνταγλή*, *πενή-  
των ὑπόπτης*, as *Constitut. L. VII. C. XIX.* an *Hater* and *Contemner* of *Poor Men*, and take all *Occasions* to *insult* them and *oppress* them, μήτε πέν-  
ητα παρεθών ἢ καλὰ δουλεύων, *ibid.* He was not in his *Behaviour* and *Conversation* to be a *Tricker*, *Circumventor*, to be *double-tongued*, *double-minded*, μὴ πλεονεξίας, — μὴ δόγνου, μὴ δόγλου, *domi-*

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neering, beſtoring, fierce and froward, φιλαρχος, θυμωδης. He was not to give Credit to all officious Stories of ill-minded People, who ſhould make it their Buſineſs to gratify his itching and jealous Ears, and to miſrepreſent all the Actions even of good and innocent Men, to gratify an angry, malevolent, invidious Humour, and thereby encourage *Whiſperers* and *Defamers*, *Parasites*, to murder the Reputation of good Men. μη προς λαβολην, η καταλαλιαν φιληκος Conſtitut. Apoltol. L. II. C.

VI. Neither was he to purſue his Perſonal Reſentments too far againſt his own Clergy, ε γδ μονον απρεσκοπον ην χει τ επσκοπον, αλλα η απρεσωποληπτον, εν χειροβτηλι σωφρονιζοντα τς αμαρτιωντας. A Biſhop, ſaith the *Apoſtolical Conſtitutions*, ought not only be inoffenſive, and to avoid giving Offence, but to be no Reſpecter of Perſons, to be impartial, and to chaſtiſe with *Gentleneſs* and *Lenity*, by no means hard to be entreated, to be unmerciful, malicious and revengeful. Conſtit. Ap. L. II. C. IX. In this Caſe the Council of *Sardis* hath excellently provided. (c) " But if, ſaith Hoſius,

" any Biſhop be found of that angry and fierce Humour,  
" which ought not to be in a Biſhop, as to fly into a  
" Paſſion all in a ſudden againſt a Preſbyter and Dea-  
" con, and immediately to excommunicate and throw  
" them out of the Church, let there be Proviſion made  
" that ſuch a raſh inconsiderate Sentence ſhall not pre-  
" ſently take place, that he be not look'd upon as actu-  
" ally ſentenc'd and excommunicate. All the Biſhops  
" ſaid.

(c) Οσιθ επσκοποθ ειπε. το δε παντοσε με κινεν απρω-  
πησαι εκ οφειλω. ει τις επσκοποθ οξυκολοθ ενεισκοιτο,  
οπερ εκ οφειλει, εν τοιςτω ανδει πολινενειδ, η ταχεως αν-  
τιμεν προεβυλεν η διακονικηθεις εκβαλειν εκκλησιας ι-  
να εθεληση, περνοηεν οτι μη αθερον τ τοιςτω κατακεινενειδ,  
η τ κοινωνιας αποσειν. παντες ειρηκασιν. ο εκβαλλουμεθ  
εχεται δεσιαν επ τ επσκοπον τ μη ερωπλεως τ αυτης επαρ-  
γιας καταρυχειν, &c.

"said unanimously let him have the Liberty of an Appeal to the Metropolitan of the Province. No! Such Tyrannical Insolence and Madness is not to be endured in a Bishop, whatever Authority he hath, he hath none, to be sure, to act despotically, to bestor and domineer in the Church of God; to feed the Flock of God, not to tyrannize, *κατακυριεύειν*, to Lord it over God's Heritage, 1 S. Pet. V. 3. this would be to act the Part of a Wolf, a Destroyer, and a Mercenary indeed, but by no means of a Christian Bishop, who should watch for the Souls of their Charge, and accordingly give an Account for them, (d) nay, and in such Instances, are even accountable here in this World, as being *subditi Canonibus*, subject to the Canons, to be try'd and judg'd by them, as well as any other Subjects of the Church.

Moreover, the Primitive Bishop was by no means allow'd to countenance Schism and Heresy, but on the contrary oblig'd to promote and procure the Unity of the Church, and to keep the Faith pure and inviolable. And because Schism and Heresy are inseparable, and the Words frequently used in Ecclesiastical Writers synonymously, therefore we find the Apostolical Constitutions cautions the Bishop equally against both. (e) "O ye Bishops, take heed of horrid, dangerous, impious Hereses, which in the bottom acknowledge no God, fleeing them as Fire, which burns all that comes too near it. In the next Place, avoid Schisms, for it is not law-

(d) Heb. XIII. 17.

(e) Πρὸ πάντων φυλάσσετε ὃ ἐπισκοποὶ τὰς δυνάμεις καὶ καλεῖσθαι καὶ ἀθεωλάτους αἵρέσεις, φεύγοντες αὐτάς ὥστε πῦρ φέρον τὸς αὐτῶν πλησιάζοντας. φεύγετε δὲ καὶ τὰ χρίσματα ἵνα μὴ πρὸς ἀνομίαις αἵρέσεις θεμιτὸν ἐκκλίνειν τὸ νῦν, ἵνα τῷ ὅμῳ γνωμόνων χωρίζεσθαι θεμιτὸν διὰ φιλαρχίαν. ταῦτα γὰρ καὶ πάλαιον τινες τολμήσαντες ἐπ' ἐκτρέψαι, καὶ διέφυγον τὴν τιμὴν εἶναι. L. vi. c. 1.

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(f) Num.

" lawful to suffer the Mind to incline or give  
 " way to impious, abominable Heresies, nor for  
 " such as are of the same Faith and Principles,  
 " to separate from each other, merely on the Ac-  
 " count of *Ambition*, or the Love of *Dominion*,  
 " [which is at the Bottom of all Schisms whate-  
 " ver.] Then these *Constitutions* proceed to remon-  
 strate to the *Bishops* the fore Judgment of *Schisma-*  
*ticks*, and exemplifies them in *Corah*, *Dathan*, and  
*Abiram*. (f) In *Uzziah*, 2 *Cbron.* XXVI. then Cap.  
 IV. the *Bishops* are caution'd most expressly by  
 all possible Means to avoid and have no manner  
 of *Communion* with *Hereticks* and *Schismatics*, as  
 Persons most abominable in the Sight of God, and  
*Murderers* of Mens Souls, and *obnoxious* to his most  
 severe *Judgments*. εἰ ἐν τῇ διὰ φιλαρχίαν ἐπαχίσασιν  
 παρὰ τὴν θεοῦ ἐπήγαγε ἡ τιμωρίαν πρὸς μᾶλλον τοῖς  
 αἰρεσιῶν ἀσεβῶν καθηγηταμένοις, &c. *Const. Ap. L.*  
 VI. C. IV. " If therefore God immediately in-  
 " flicted Punishment on those who separated from  
 " the Church on the Account of *Ambition*, or Love  
 " of *Dominion*, under the old *Peculium*; how much  
 " more heavy *Judgments* will he pour out upon  
 " those who are the *Heads* or *Ring-Leaders* of *Here-*  
 " *sies* or *Schisms* now under the Gospel, the most  
 " noble and last Dispensation? Shall he not  
 " much more severely punish those who vent  
 " their *Blasphemies* against the Providence of  
 " God, and the Creation of the World? But as  
 " for you, Brethren, who are instructed by, and  
 " fore-arm'd from the Examples recorded in *holy*  
 " *Writ*, take heed ye dissent not as to your Opi-  
 " nions, nor violate your Union [by groundless  
 " and impious Separations] because those who  
 " are-

(f) Num. xvi. in *Miriam*. Num. xii.



“are the Authors of nefarious Opinions, do only  
“guide or lead People into Destruction. And as  
“for you *Laics*, draw not near to such as teach  
“Opinions contrary to the Truth of God, and  
“so become Partners in their Impiety: For he  
“saith, Separate your selves from among the Con-  
“gregation, lest ye perish with them. *Come out from  
among them, and be ye separate, saith the Lord, and  
touch not the unclean Thing, and I will receive you.*  
2 Cor. VI. 17. Esai. LII. 11. So far were the  
*Primitive Bishops* from being allow’d to communi-  
cate with obstinate *Hereticks*, and *Schismatics*, that  
they were forbidden so much as to converse with  
them; nay, expressly to exclude them, as far as  
possible, from having any thing to do with the  
*Faithful*, even upon any civil Accounts, say the  
*Apostolical Constitutions*. (g) “Drive away, and se-  
“parate by *Ecclesiastical Censures*, impious, [Athe-  
“istical] impenitent *Hereticks*, from the Faith-  
“ful, and utterly forbid them Entrance into your  
“Assemblies, charge them by all Means to decline  
“all possible Commerce and Correspondence with  
“them, that they have no Communication with  
“them by Speech or Communion in Prayers, for  
“they are *Enemies* and *Traytors* to the Church, cor-  
“rupt the Flock, and pollute the Inheritance of  
“the Lord.

## Then

(g) Τὸς ἀθέτους ἀιρεσιώτας ἀμειλιανότως ἐχοῦντας διασεύλα-  
τες, ἀφορίσασθε ὑπὸ τῷ πιστῶν, καὶ τῇ ἐκκλησίᾳ τῶ θεοῦ ἐκκληρυ-  
τες ποιήσατε. καὶ ὡραγυεύσατε τοῖς πιστοῖς παντοίας αὐτῶν ἀ-  
πέχεσθαι, καὶ μὴτε λόγοις, μὴτε πρῶτευχαῖς κοινωνεῖν αὐτοῖς·  
ἵνα ὅτι εἰσιν ἀντίδικοὶ καὶ ἐπίβουλοι τῇ ἐκκλησίᾳ, οἱ διαφθεί-  
ροντες τὸ ποίμνιον, καὶ μολύνοντες τὴν κληρονομίαν. Constit. Ap.  
l. vi. c. xviii.

Then L. VII. Ch. xxix. The *Primitive Bishop* is instructed whom to admit to *Communion*, and whom to *refuse*, by no means, to countenance *promiscuous Communion*s. "Whoever comes to you," admit him after due *Examination*, for you are "knowing enough in these Matters, and able to distinguish the *right* Hand from the *left*; *false Teachers*, from *Catholick* and *Orthodox*. To an *Orthodox Teacher*, supply whatever Things are necessary in all Sincerity, and with all Chearfulness. To a *False* one, what is convenient, but by no means countenance his Error, nor join in *Prayers* with him, lest you thereby contract *Contagion*.

So that we find, by these *ancient Apostolical Institutions*, the *Primitive Bishop* was to keep at the greatest Distance imaginable from *Schismatics* and *Hereticks*, and to employ his greatest Care and Diligence to preserve his *Flock* untainted and pure from them, to instruct and charge them to avoid their *Communion*, and even *Conversation*, as contagious *Enemies* to *Christ*, and dangerous to the Souls of such as should communicate with them, by involving them in the same *Guilt*, and consequently, *Damnation* with themselves. Much less was the *Primitive Bishop* to turn *Advocate*, and plead for them under the common Compellation of *Christians*, and *Brethren*; admit them occasionally to *Communion*, to set open the *Church Doors* for them upon their own Terms, own the *Ordinances* administered by them, vote for a *Toleration* of them, or to comprehend or *Homologate* with them. And this for a very grand Reason, because (notwithstanding all Pretences, except in the Case of meer Simplicity, proceeding from invincible Ignorance) they were to be reputed *Atheists*, *sine Deo*, *Atheists*, without God, as indeed out of the *Church* of *Christ*, disown'd by him, bearing no Relation unto him,

in no Covenant with him, pretending Religion only as a Cloak, to hide and conceal their Carnal-mindedness, and worldly Aims and Projects from the Knowledge and Observation of the single-minded and well-meaning Christians. No! he had his Rules how to distinguish Christians from Atheists, or Antichristians. Mere verbal Profession was not sufficient to denominate a Christian. None was to be look'd upon as a Christian or Member of Christ, out of the Church of Christ; no Church without a Priesthood; no Ordinances valid without, or by the Authority and License of a Bishop.

Thus the B. Martyr Ignatius (\*) "Let no one  
"presume to do any thing relating to the  
"Church, without the Bishop's Approbation,  
" [particularly as to the Ordinances of Baptism,  
" Eucharist, Ordinations, &c. Let that Eucharist  
" [alone] be reputed valid, which is administred  
under him, or which he licenseth. Where-ever  
" the Bishop is, there let the [Assembling of the]  
" People be in like manner, as where Christ  
" Jesus is [whom the Bishop resembles or person-  
" nates here on Earth,] there is the Catholick,  
" [or Apostolical] Church, without [Authority  
" from] the Bishop, nor to celebrate the Love-feast  
" [or the Eucharist, which usually was administred  
" at the same time] (as being Acts in themselves  
" invalid, inefficacious, unless done by Persons

cum.

(\*) Μὴδείς χωρίς τῆς ἐπισκόπου τι πρᾶνέτω ἢ ἀνεκόν-  
των εἰς τὴν ἐκκλησίαν. Ἐκείνη βεβαία εὐχαριστία ἡ γινώσκουσα  
ὑμῶν τὴν ἐπισκοπὴν εἶσα ἢ, ὥς ἂν αὐτὸς ἐπιτρέψῃ. Οὐκ  
φανὴ ὁ ἐπίσκοπος ἐκεῖ τὸ πλῆθος ἔσω ὥσπερ, &c. Οὐκ  
ἔχον ὅτι χωρίς τῆς ἐπισκόπου ἔτε βαπτίζεν, &c. ἀλλ' ὁ  
ἂν ἐκεῖνός τοι δοκιμάσῃ τὸ τοιοῦτον καὶ τῷ θεῷ εὐάρεστον ἵνα ἀπο-  
λάβῃς ἢ καὶ βίβαιον πᾶν ὁ πρᾶνέτω. S. Ign. Ep. ad Smyrn.  
ed. Voss.

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“commissionated by him,) but such *Acts* alone are  
 “acceptable with God, which are done by his *Autho-  
 “rity and Consent*, that all *Sacerdotal Acts*,  
 “that are perform’d in the Church, may be firm  
 “and valid. He well understood, that he who  
 “was not within the Altar, [in the Communion  
 “of the Catholick Church] *S. Ign. E. ad Ephes.* is  
 “depriv’d of the Bread God; that is, of all  
 “Means of *Spiritual Nourishment*, and *Growth* unto  
 “*Salvation and eternal Life*] and therefore could  
 never be so void of all *Christian and Catholick*  
 Principles, as to lay the Church waste, and all  
 in common with all the *Denominations of Christians*,  
 that’s all the *Sectaries* pretending to *Christianity*  
 all the World over, as if there were no Distinction  
 between *Catholick, Heretick, Schismatick*, as if  
 all *Sectarian Ministers, and Bishops, and Minis-  
 trations* perform’d by them, were *indifferent* and the  
 same. No, saith *St. Ignatius*, that *Primitive Bishop*  
 and *Martyr*. “Be not deceiv’d, my Brethren,  
 “Destroyers or Subverters of Houses shall not in-  
 “herit the Kingdom of God. If then those who  
 “have done these things according to the Flesh  
 “are dead, how much more he who shall corrupt  
 “the Faith of God by false Doctrine, for which  
 “*Jesus Christ* was crucify’d? Such a polluted Per-  
 “son shall go into the Fire which shall never be  
 “quench’d; as he likewise that hears him, and  
 “becomes his Disciple, *id. ib.* \* If any one  
 “follows him that makes a Schism, he shall not  
 “inherit the Kingdom of God. Abstain therefore,  
 “saith the *Primitive Bishop*, from those *noxious*  
 “*Herbs*, which Christ never cultivates, because  
 “none of the Father’s planting, [that is from  
*Schismaticks, Hereticks, their Doctrines, and Mini-  
 strations,*

\* ἡ τις χρίζοντι ἀπὸ θεοῦ βασιλείαν θεοῦ ἐκκληρονομήσει. *Ad Philadelph.*



“there be One and the same Supplication. One  
 “Mind, One Hope in Love, and incontaminate,  
 “undefil’d Joy. Run ye all as One, into One  
 “Temple, and to One Altar, as from One Jesus  
 “Christ coming from the One Father.

Now, by this Passage compar’d with some others  
 in this *Epistle*, the main Reason why the *Holy*  
*Martyr* and *Primitive Bishop* insists so much upon  
*Unity* and the *Ones*, is plainly, because some *sedition-  
 ous Presbyters* attempted to set up for themselves,  
 in Contempt of, and in Opposition to their young  
*Bishop*, and to act independently on him, keep-  
 ing up separate Assemblies from him. “It’s ve-  
 “ry becoming, saith he, not only to be call’d  
 “Christians, but to be really so, and not only  
 “nominally, as, forsooth, some (*pert Presbyters*)  
 “call such an one *Bishop*, but act without any  
 “Notice or Regard of him. But such Men are  
 “either devoid of *Honesty* or *sound Principles*, in my  
 “Opinion, to pretend to set up *separate Congregati-  
 ons*, and to minister sacred Offices without any  
 “Authority, by which means all their *Ministrations*  
 “are vain and invalid, as being contrary to the  
 “*ἐντολὴ*, the Command of Christ by his Apostles,  
 “and the *Rule of the Gospel*, id. *ibid*. That the  
 Case was really thus, is plain from the preceding  
*Paragraph*, &c. “And it becometh you not to  
 “abuse or despise your Bishop on account of his  
 “Youth, or to take any Advantage from it, but  
 “according to the Ordinance of God to pay all  
 “possible Veneration unto him, as I know some  
 “godly *Presbyters* do, by no means disdain him  
 “on that Account, but obeying him in the Wis-  
 “dom of God, because he hath commanded it.  
 Hence then he proceeds to renew his Exhortation  
 to the *Seditious Magnesian Presbyters*, who refus’d  
 Obedience to their *Bishop*, and set up *separate As-  
 semblies*, after having represented unto them the



Nullity of their *Ministrations*, as well as the *Danger* and *Perniciousness* of their *Proceedings*, as certainly leading to *Eternal Death*, &c. that is, according to the *Interpolat.* " Therefore, since all Things have an *End*, and *Death* and *Life* are set before us as to the present Instances in hand, *Life* as the *Reward* of our *Obedience*; and *Subjection* to the *Bishop*, as the *Institution* and ἐκλογή of *Christ*, and *Death* to *Disobedience*, as the *Punishment* of *Schism*, and that it's necessary that every one should go to the Place appointed for him in a *Future State*, he made choice of, in Consequence of his *Actions* done in the *Flesh*; let us avoid *Death*, and chuse *Life*. And moreover, saith he, as there are two sorts of *Coins*, the one of *God*, the other of the *World*, and two Characters or Impressions upon Mankind, the one the true Stamp, the other, the adulterate and counterfeited; the one of *Believers*, and the other of *Infidels*, [all Men coming under these two Denominations.] The *Faithful* being the *Children* of *God*, and the *Unbelievers* being the *Children* of the *Devil*, by their own Choice. The *Infidels* retaining the εἰκών, or *Image* of the *Prince* of *Wickedness*, but the *Faithful* the *Image* of *God*, the *Creator* of all Things, and of his Son *Jesus Christ*, thro' the *Grace* of whom, if we do not die into his *Passion*, i. e. by the *Laver* of *Regeneration*) we have no *Right* unto, or *Principle* of *Life* in him, and all that are not in the *Communion* of his *Body*, the *Church*, by *Union* with the *Bishop* his *Representative*, are to be look'd upon as *Unbelievers*, and consequently *Sons* of *Perdition*. Hence I exhort you, in order to the obtaining *Eternal Life* and *Salvation* by those most powerful and efficacious *Means* and *Ministrations* of *Grace* which *Christ* hath appointed, that you use your utmost *Diligence* to do

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“ all in Peace and Concord, in Communion with the  
 “ Bishop, who sits in the Place of God, with the  
 “ Presbyters in the room of the Synedrium or Con-  
 “ fistory of the B. Apostles, together with the Dea-  
 “ cons, who receiv’d their Ministration from  
 “ Christ. And [therefore] let there be nothing in  
 “ you of evil Principles or worldly Affections, In-  
 “ terests or Aims, that may minister any Occasi-  
 “ on of Divisions or Separations, but be united and  
 “ adhere firmly to your Bishops, and those who  
 “ have the Rule over you, for a Type and Doctrine  
 “ of Incorruption, or as an Evidence and Demon-  
 “ stration of your Hope, that by this your Per-  
 “ severance in your main Duty of all, (that is,  
 by preserving Christian Charity, Concord, Unity,  
 you may at last arrive at Eternal Life and Im-  
 mortality, as the only Means instituted by God  
 for the Conveyance of Eternal Life, or, as Bi-  
 shop Wake, to be your Pattern and Direction in  
 the way to Immortality.) This, I say, is evident  
 from St. Ignatius’s Reasonings along his Epistles,  
 had I Time to give you a full Deduction. He allows  
 no Means of Salvation, but in Episcopal Communion,  
 as I have shewn hitherto from several Passages out  
 of him, and by such Means as are to be had only  
 from and by them, or those commissioned by  
 them, as I shall shew in as few Words as I can, by  
 way of a Remark on a vulgar Distinction, of Or-  
 dinarily and Extraordinarily, tho’ ’tis evident, Ex-  
 traordinarily, can be of no manner of Use, where the  
 Ordinarily can take place.

To what I have already alledg’d, I shall re-  
 commend these following Passages in his Epistle  
 to the Trallians. He tells them, “ That whilst  
 “ they continue in all dutiful Subjection unto,  
 “ and Dependence on their Bishop, as on Jesus  
 “ Christ, they seem unto him not to live according  
 “ to the common Rules of Humanity, but after

“ the Example and Precepts of Jesus Christ, who  
 “ died for them, that they believing in his Death,  
 “ might escape Death. That therefore it was ab-  
 “ solutely necessary, and indispensable for them  
 “ to go on, and do nothing without their Bishop’s  
 “ Concurrence. *In like manner he recommends unto*  
 “ *them, to reverence the Deacons as the Institution*  
 “ *of Jesus Christ, and the Bishop, as Jesus Christ*  
 “ *the Son of the Father, but the Presbyters, as the*  
 “ *Consistory of God, and Conjunction or Com-*  
 “ *munion, as in some Versions of the Apostles,*  
 “ *without which, [that is, Bishops, Priests, and*  
 “ *Deacons,] there could be no [such Body or Society*  
 “ *as is the] Church, for without (as saith the*  
 “ *Paraphrast in the interpolated Epistle) them, the*  
 “ *Church is not elect, nor the Assembly of Saints, nor*  
 “ *an holy Congregation or Society, οὗ ὡν πέπεισμαι*  
 “ *ὕμᾱς ἕως διακείας, Ep. ad Trall. and such, I*  
 “ *am persuaded, is your present State and Constitu-*  
 “ *tion. Wherefore, saith he again, I exhort you,*  
 “ *not I, but the Charity or Love of Christ, that ye*  
 “ *use no other than Christian Nourishment, and*  
 “ *wholly to abstain from strange Herbs, that is,*  
 “ *Heresy, strange Doctrines, and Schismatical Pra-*  
 “ *ctices; (the Word Heresy, frequently implying*  
 “ *both in this and some other ancient Writers, as*  
 “ *including false Doctrine as to Faith, and Schism*  
 “ *in Practice, Error in Faith and Practice. So St.*  
 “ *Chrysost. on 1 Cor. XI. 19. For there must be He-*  
 “ *resies among you, &c. Ἀιρέσεις ἐν ταῖς*  
 “ *ἐκκλησίαις λέγει τὰς τῶν δογμάτων, ἀλλὰ τὰς τῶν σχισμάτων.*  
 “ By *Heresies* here, he means not those, which relate  
 “ to Opinions, but to Schisms. So *Theodoret, Ἀιρέσεις*  
 “ *τὰς φιλονεικίας λέγει, ἢ τὰς τῶν δογμάτων διαφοράς,* by  
 “ *Heresies, he means Contentions, Strifes, not Differences*  
 “ *of Opinion.) “ Therefore take heed of such, from*  
 “ *which you’ll certainly preserve your selves, if*  
 “ *you be not puffed up with Pride and Ambition,*  
 “ and

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“ and adhere firmly and inseparably to your  
 “ Bishop, [as the Principle of Unity,] Priests and  
 “ Deacons, [as the Ordinances and Constitutions  
 “ of the Apostles.] He that is within [or in Com-  
 “ munion with] the Altar [or Church] is pure, [but  
 “ he who is without, or divided from the Altar or  
 “ Church (vers. vet.) is not pure, [but prophane,]  
 “ that is, he who acts any thing [by his own Au-  
 “ thority] without the Bishop, Presbytery and Dea-  
 “ cons, (in Communion with their Bishop) is unclean  
 “ as to his Conscience, [as either ignorant of his  
 Duty, or ἀνολογιστὴς, self-condemn’d by  
 acting against his Conscience for private Ends  
 and secular Advantages.]

From this last, and divers foregoing Passages,  
 we may see clearly as in a Glass, that this *Primi-*  
*tive Bishop* owns no Church, but as constituted of  
*Bishops, Priests and Deacons, and Faithful or Peo-*  
*ple, in Union and Communion with them.* No *Va-*  
*lidity of Divine Ministrations, no Means of Grace,*  
 but in a Church so constituted. No such Thing as  
 that Monster of a Church subsisting of mere *Pres-*  
*byters, as Principles of Unity, exclusive of a Bishop.*  
 No! with such, *quatenus* such, exclusively of *Bishops,*  
 there cannot be ἐκκλησία ἐκλεκτή, an elect Church, as  
 consisting of a chosen People, a peculiar People, Segre-  
 gate, συναθροισμα τῶν ἁγίων, a Collection, or Congre-  
 gation of Saints out of the World, an Assembly of  
 holy Persons, because such, in a wilful, chosen Sepa-  
 ration from their *Bishops,* are to be reckon’d a-  
 mong the ἀνθρωπομορφοί, Beasts in the Shapes of  
 Men, mention’d *Ep. ad Smyrn.* such as are denied  
 by Christ, as being rather *Preachers or Ministers of*  
*Death and Damnation, than of Life and Salvation,*  
*id. ibd.* such as we ought not to entertain, ἀφαι-  
 χεῖς, nay, μὴ εἰ συναντᾶν, not so much as to meet,  
 but to cross the Way upon them, whose very  
 Names ought not to be mention’d by us, with-  
 out

out the utmost Detestation, till such time as we find such good *Dispositions* in them for Repentance. *id. ib.* Whom we are *exhorted* and *oblig'd* to *avoid*, and *abstain from*, and not so much as to have any *private Familiarity* with, nor to mention in our *private Discourse*. Such *Schismatics* and *Separists*, we are to *shun*, as being the Authors or Beginners of the greatest Mischiefs to the Welfare of our Souls, saith the *Meek* and truly *Moderate S. Ign.* τὰς μερισμὰς φεύγετε ὡς ἀρχὴν κακῶν, *ibid.* These, I say, are to be accounted *Ministers*, and *Worshippers of the Devil*, ὁ λάβρα ἐπισκόπος τοῦ πείρασμου, τὸ ἑλκεῖν λαλεῖται. *id. ib.* as *proud* and *haughty*, acting all out of a *Principle* of conceited Singularity, and to be look'd upon, as *self-condemn'd*, who refuse to come to the *Publick Assemblies* with the *Bishops*, and *Presbyters*, where they may with a safe Conscience, ὁ ἐν μὴ ἐρχόμενος ἐπὶ τὰ αὐτὰ, ἔτι ἡδὴ ὑποφανεῖ καὶ ἑαυτὸν διέχονεν. *Ep. ad Ephes.* They are to be *declin'd* as *Beasts of Prey* as *rabid Dogs*, ὡς δὲ ὑμᾶς ὡς θηρία ἐκκλίνετε· εἰσὶν γὰρ κύνες λυσσῶντες, &c. *ibid.* They are *Carnal*, and cannot minister *Spiritual Things*, as not having, nor being under the gracious Guidance and Influence of the *Holy Spirit*, being wholly of the *World*, and having none but temporal Aims, and loving nothing but themselves and the *World*, and being no better than *Infidels*, whatever Professions they make. (\*) *Heresy* and *Schism* is call'd by this blessed Martyr, the *βόλον τοῦ ἑλκεῖν*, the *Herb of the Devil*, sown in the *Hearts*

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Οἱ σαρκικοὶ τὰ πνευματικὰ πείραται καὶ δύναται εἶδεν οἱ πνευματικοὶ τὰ σαρκικά· ὥστε εἶδε ἡ πίστις τὰ τῆ ἀπιστίας, εἶδε ἡ ἀπιστία τὰ τῆ πίστεως. *id. ibid.*

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Hearts of Schismatics, and Hereticks by him, *ibid.* And afterwards he tells us that the δυνάμεις τῆ Σατανᾶ, the P O W E R S of S A T A N, most flagrant and conspicuous in Hereticks or Schismatics, who are his Instruments, and the Destruction wrought by him, through their Means, are most effectually E N E R V A T E D and D E S T R O Y ' D by the Concord of our FAITH, by our P E A C E, and U N I T Y, and by our FREQUENT COMMUNION. Σπρδαζέτε ἐν πυκνότερον συνέχευθις εἰς εὐχαριστίαν θεῶς καὶ εἰς δόξαν. ὅτ' ἂν γὰρ πυκνῶς ἐπὶ τὸ αὐτὸ γίνεσθε, καθαιρούται αἱ δυνάμεις τῆ Σατανᾶ, καὶ λύεται ὁ ὄλεθρος αὐτῆς, ὃν τῇ ὁμονοίᾳ ὑμῶν τῇ πίστεως, εὐδέν' ὅστιν ἀμεινον εἰρήνης, ὃν ἢ πᾶς πολεμὸς κατὰργεῖται ἐπεραγίων καὶ ἐπηγίων. Such our Primitive Bishop compares with Corrupters of Houses, charges with corrupting the Faith of God, with their false Doctrines, calls them polluted and prophane, and thereby obnoxious to eternal Damnation, as likewise their Hearers, as cited above, *ibid.* and calls their Doctrine, whether relating to the Christian Dogmata, or tending to Schism and Disunion from the Body of Christ, a Doctrine of the Prince of this World, an Unction of an evil, deadly Savour, tending only to eternal Death, in Opposition to the Christian Doctrine, which is a Savour unto eternal Life. διὰ τὸτο μύρον ἔλαβεν ἐπὶ τῇ κεφαλῇ αὐτῆς Κύριος, ἵνα πνέῃ τῇ ἐκκλησίᾳ ἀφθαρσίαν, &c. according to him; such Separists are compar'd to false Coin, that bear the Impression or Character of the World, and not of God and Christ, and are expressly reckon'd amongst the Ἀπίστοι, Infidels, Unbelievers, or rather Dis-believers, ὡς περὶ γὰρ ὅτι νομισμάτια δυνά, τὸ μὴ θεῶς, τὸ ὃ κόσμος καὶ ἕκαστος, &c. as having not Charity, the Love of God, and the Brethren in them, which is the Character of πιστοὶ, Believers, Members of Christ, οἱ ὃ πιστοὶ ἐν ἀγάπῃ χαρὰν ἔχουσιν καὶ πάλους  

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ἐνα Ἰησοῦ Κριστοῦ. *Ep. to the Magnetians*, and therefore cannot be *Christians*, *Believers*, and bear any Relation to *Christ*, but only to the *World* and the *Prince* thereof, because *Schismatics* and *Hereticks* have no Right to the Name of *Christ*, but of their *Father*; and their Ring-leaders, ὅς γδ ἄλλοι ἐνόμασι καλεῖται πλέον τῶν ἐκ ὧν τῷ θεῷ. For whoever, by his Separation from the Church, goes under any other Denomination than that of *Christians*, (as such always do by Divine Providence, as a Mark of Distinction) wear the Names of the Ring-leaders of their respective Sects, are not of God, are none of *Christ's* Flock. For it is absurd to call your selves by the Name of *Jesus Christ*, and to Judaize, ἀποπὸν ὧν Κριστὸν Ἰησοῦν καλεῖν καὶ ἰουδαΐζειν. So it's as much a Contradiction to call ourselves *Christians* and *Members of Christ*, and at the same time to be actually divided and cut off from the Communion of the Representatives of *Christ* and his Body, who alone are *Christians*, and only so, by living in Subjection unto, and in Communion with their *Bishops*, and one another, and by their Union with *Christ*, both as to *Flesh* and *Spirit*. *St. Ignat. Epistle to the Magnetians*. So in his *Epistle to the Philadelphians*, he warns them to flee Divisions and false Doctrines of such as set up against the *Bishop*, and to adhere firmly unto him in Opposition to the *Wolves in Sheeps cloathing*, who make many fair and plausible Pretences, and lead Captive those that really desire, and actually do, as far as they know, run the Cause of God, by the Allurements and Decoys of *False-Pleasures*, *St. Ignat. Ep. ad Philad.* but that their Concord would be an infallible Security against them. He tells them plainly, That these *Schismatics* are not the Plantation of the Father, nor cultivated by *Christ*, as I have recited the Passage already, and that their not being in Communion with the *Bishops*, is a Sign

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they are not of God and Jesus Christ, ὅσοι γὰρ οὕ-  
τως ἴσιν καὶ ἰ. χ. ς., ἔτοι μέλα τῷ ὁμοκυβερτῇ ἴσιν. And  
that to communicate with *Schismatics*, is really  
damnable, (as above recited) and to be excluded from  
the Kingdom of Heaven. To conclude, he tells them,  
that amongst *Schismatics*, where there's *Heart-*  
*Burnings, Wrath, &c.* God dwelleth not, ὅτι ὁ μισ-  
θὸς ὅσιν καὶ ὁργή, θεὸς οὐ κατοικεῖ. In Consequence of  
those Principles, deduc'd originally from the A-  
postolical Writings, and transmitted by St. Ignatius,  
and some other *Primitive Bishops*, I question not,  
the *xxi* Apostolical Canon was made, Ἐἰ τις πρε-  
σβύτερος καὶ ἀφροσύνας τῷ ἰδίῳ Ἐπισκόπῳ χωρὶς συ-  
ναγωγῆς, καὶ θυσιαστήριον ἑτέρου πῆξῃ μηδὲν κατεργασθῶς  
τῷ ὁμοκυβερτῇ ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ καθαιρεῖσθαι ὡς  
φίλαρχον· τύραννον γὰρ ὅσιν ὡς ἀνίως καὶ οἱ λοιποὶ  
κληρικοί ὅσοι ἀν' αὐτῷ προδωμένοι ὅτι λαϊκοὶ ἀφο-  
ρίζονται ταῦτα ὅτι μέλα μίαν, καὶ διελίξαν, καὶ τρεῖς  
ἑκλήσαν τῷ ὁμοκυβερτῇ γινέσθω. "If any *Presbyter*  
" shall assemble the People together, in Contempt  
of his own *Bishop*, and set up another *Altar*, ha-  
ving no reasonable Objection against him, in  
Reference to *Piety and Righteousness*, let him be  
Depos'd as an *Ambitious Person*, and an *Usurper*.  
In like manner the rest of the *Clergy*, whoever  
adhere to him. But as for the *Laity*, let them  
be *excommunicated*. But let these things be done af-  
ter the third Admonition from the *Bishop*. For  
the *sixth* Canon of the Council of *Gangra*, and the  
*tenth* of the Council of *Carthage*, anathematizes  
them. So that it's evident from these ancient  
*Authorities*, that the *Primitive Christians*, whether  
*Clergy* or *Laity*, govern'd by such Principles de-  
duc'd from the *Canonical Writings* themselves, as  
particularly, *Ephes. ch. iv.* could never have been  
induc'd to acknowledge *Presbyters* in any Case, in  
Contempt of their lawful Superiors, the *Bishops* to  
be Principles of *Unity*, their *Ministrations* valid,  
and their *Communion* safe.

Thus

Thus I have represented here in short the absolute Necessity of adhering to Episcopal Communion, the Nullity and Inefficacy of all that's acted out of it, in Contempt of it, or in Opposition to it; the extream Contagion and Danger of Presbyterian Communion in general, exclusive of Bishops, and particularly in Opposition to Bishops, against whom there lay no Canonical Objections, and given in short likewise a Character of Presbyterian Pretenders to set up for Principles of Unity even from the gentle, the moderate, the humble, the charitable and holy Bishop and Martyr St. Ignatius, who hath determin'd, that all Ministerial or Sacerdotal Acts whatever are null, invalid, without they be done by the Bishop himself, or allow'd of him, as done in Subordination to him. This directly follows from what I have produc'd out of his *Epistles*.

I am very sensible, that as to the Characters of Schismatics, I have now lastly exhibited out of St. Ignatius, that it will be urg'd they were meant of Hereticks; of this I have precaution'd what I suppose, sufficient already, and therefore shall only return this Answer: Grant it to be so! But they were Schismatics too, nay, more! Hereticks, quatenus Schismatics, for 'tis plain that he, who is a Schismatick, must be an Heretick *de facto*, and to speak most favourably, he must even totally deny two Articles of the Creed by his Practice, tho' not by his Words or Profession, the Catholick Church, and the Communion of Saints, which by his Actions, to be sure, he denies. (Thus I remember \* St. Cyprian argues when it was objected to him, that the Novatians,

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\* Sciatis quisquis hoc opponendum putat, primum non esse unam nobis & schismaticis symboli legem neque eandem remissionem peccatorum & vitam æternam per sanctam ecclesiam, mentiuntur in interrogatio e, quando non habeant Ecclesiam. Cypr. Ep. 69 Magn. See the *Vindie*, of the depriv'd Bishops, p. 25.

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vatians, tho' Schismatics indeed, yet profess'd the same Creed with himself and other Orthodox Bishops; but if this be true, then St. Hierom had very good Ground to assert, *Nullum schisma non sibi aliquam confingit Heresim, ut recte ab Ecclesia recessisse videatur*, ad Tit. I. There's no Schism but forges some Heresy or other, that there may be some Pretence for going off from the Church, to which *Pamelius* adds, *Plura reperiet exempla, qui exacte Heresim initia & prima seminaria perspexerit*; which Observation will never fail him who diligently and nicely looks into the Beginnings and Buddings of every Heresy.) Nay, more! They were not only Schismatics, but Presbyters too! since we find that our B. Martyr and Primitive Bishop all along urgeth so vehemently the Duty and Necessity of Adherence unto, and Dependance on the Bishop, in order to have all Spiritual Ministrations valid, and ratify'd by Christ the Archetypal Bishop: That some at least of the Schismatics and Hereticks he points at, were Presbyters, I think, is past all doubt, if we consult his Epistle to the Magnesians, where he tells them, that some indeed despis'd and insulted their young Bishop *Dama*, allowing him the Title of, and calling him Bishop, but took upon them to do all Things without consulting him, or in Subordination to him, *καὶ τινες ἐπίσκοπον μὲν καλεῖσιν, χωρὶς ὅ αὐτὸ πάντᾳ πράσσουσιν*, and a little before, *καὶ ὑμῖν δεῖ πρέπει μὴ συγχεῶσθαι τῇ ἡλικίᾳ τῷ ἐπισκόπῳ, ἀλλὰ ἐν ἡλικίᾳ αὐτοῦ ὑπομένειν, καθὼς ἔγνω καὶ τὰς ἀγίας προσηγορίας*. "And it becometh you by no means  
" to take any Advantage of the Youth of your  
" Bishop, but, according to the Ordinance of  
" God, to pay all possible Veneration unto him,  
" as I know some godly Presbyters do, &c. which  
is a plain Intimation that some others of his Presbyters acted separately from him, and assum'd unto themselves to keep up a Communion apart, upon  
the

the mere Foot of their *Presbyterian Authority*, which might be the Case of some others he writes to, as well as of the *Magneshians*, tho' all along he cautions those *Churches*, which had not been as yet tainted with this *Innovation*, because of the *Danger* of such *Divisions*, which might infect them from the evil Examples and Frequency of it in other *Churches*, which was the Occasion of his and *St. Clemens*, and other godly *Bishops* in those Times, interposing and concerning themselves to put an End to such *Schisms*, wherever they arose in the *Catholick Church*, as a common Concernment of them all, to preserve *Concord*, *Unity*, and *Catholick Communion*. †

From what then hath been urg'd from *St. Ignatius*, it will follow, that since nothing is *valid* as to *Spiritual Ministrations*, but what is done in *Communion* with *Bishops*, either by them personally, or by their express *Deputation*, that there can be no such thing as a *Church* without a *Bishop*, that *Presbyters* exclusive of, or independent on *Bishops*, or casting themselves out of *Episcopal Communion*, are so far from being *Principles* of *Unity* to the *Faithful*, and such as the *People* may safely rely on for the effectual Means of *Salvation*, or for the *Validity* of *Divine Ordinances*, that indeed they are *Nullities* themselves whilst so acting, no *Priests*! and all they act *Nullity*, nay! not only so, but

*Sacrilege*

† *Veteres Primitivæ Ecclesiæ Episcopi, non tantum gregibus sibi commissis, admonet Paulus, sedulo attendebant, quos verbo & sermone, sanctaq; & inculcata conversatione instruebant; verumetiam, ut dilectionem spiritus, charitatem individuum, unam fidem, unam ecclesiam, & episcopatum unum ostenderent, curam suam & sollicitudinem ad longe distitos extendebant, & quos viva voce propter locorum distantiam in verbo Domini, & vera pietate erudire non poterant, per Epistolas monere, consulere, objurgare interdum, & universam fraternitatem ad deprecandam Dei misericordiam, alloqui & hortari non desinebant. Patric. Jun. in S. Clem. Rom. Ep. ad Corinth.*

\* Quando  
tisare se posse  
lutaris. Aquæ  
mines, sed po  
immo cumula  
Filios genera  
non capiunt.

*Sacrilege and Impiety*, whilst they remain out of the Church, that is, *Episcopal Communion*; all this is demonstrable from St. Ignatius's Reasonings and from St. Cyprian, who hath all his Principles from him, (as may easily be seen by comparing) *Quisquis ab Ecclesia segregatur adultera jungitur, a promissis Ecclesia separatur. Nec perveniet ad Christi premia, qui relinquit Ecclesiam Christi. Alienus est, Profanus est, hostis est, &c. --- monet Dominus & dicit, qui non est mecum, adversus me est. --- qui Pacem Christi, Concordiam rumpit, adversus Christum facit.* Cypri. d. Unit. Eccl. "Whoever, saith he, separates himself from the Church, and joins himself to an adulterous One, he is separated or excluded from the Promises made unto the Church. Neither shall he arrive at the Rewards of Christ, that hath forsaken the Church. He is an Alien, He's Profane, He's an Enemy, for so hath our Lord admonish'd us, *He that is not with me, is against me, Matth. xii. 30.* He that violates the Peace of Christ, and Concord, acts against Christ, that is, an Antichrist, is no Christian. *Hanc Ecclesie Unitatem, qui non tenet, tenere se Fidem credit?* Can such a one believe he holdeth the Faith, who holds not the Unity of the Church? Can such pretend to procreate Christians, by Baptism, who are out of the Church themselves, no Christians themselves, no Part of that Society? Or can any be baptiz'd, or absolv'd by them, promise them any Grace, any saving Effects thereby? Since there is but One Baptism, One Grace, and that in the Church, which is, and can be but One. \* D As

\* Quando aliud Baptisma præter unum esse non possit, baptizare se posse opinantur. Vitæ Fonte deserto, vitalis & salutaris Aquæ Gratiâ pollicentur. Non abluuntur illis Homines, sed potius sordidantur: nec purgantur Delicta, sed immo cumulantur. Non Deo Nativitas illa, sed Diabolo Filios generat. Per Mendacium nati, Veritatis Promissâ non capiunt.



As St. Cyprian, in direct Consequence of St. Ignatius's Principles, Invalidates, and Nulls all the Ministerial Acts, perform'd by Schismatics; so likewise he expressly affirms, That Nothing can avail them, or turn to any Spiritual Advantage, whatever they do, however seemingly piously they live, whatever they suffer; nay, tho' Martyrdom it self, even for Righteousness sake, whilst they persevere in their Schism; whatever good Confession they may have made, even before their Schism, they shall utterly loose their Reward. \* Of such a damnable Nature is the Sin of Positive Schism. Of the same Opinion with these two Primitive Bishops, is St. Augustine, only with this Difference, that he owns all Sacerdotal Acts done by Schismatics and Hereticks valid, particularly, as to Baptism and Ordination, upon the Return of the Persons so Baptiz'd, or Ordain'd, to the Unity of the Church.

So far were the Prim. Bishops from entertaining the loose Notions of our Modern Latitudinarianism, so far from comprehending all who profess the Creed, under the Compellation of Brethren and Fellow-Christians, and all the Sectaries within the Bounds of Christianity, under the Title of the Church of Christ; nay, down-right Hereticks, Arians, and Socinians, as the manner of too many, even in this Church, is, at this Day, so that in such a Latitudinarian Notion, Schism, and Heresy, are of an indifferent

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\* Tales etiam si occisi, in Confessione Nominis fuerint, Macula ista nec Sanguine abluitur, inexpressibilis & gravis Culpa Discordia, nec Passione purgatur. Esse Martyr non potest, qui in Ecclesia non est: ad Regnum pervenire non poterit, qui, eam, quæ regnatura est, derelinquit. Exhibere se non potest Martyrem, qui Fraternali non tenuerit Charitatem. S. Cypr. d. Unit. Eccl.

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Nature, very harmless, innocent Things, neither sinful nor dangerous; and the Apostles, and Apostolical Writers, were hot-headed Men, ignorant, and had nothing of Moderation or Vertue in them. Meer Novices in Christianity! altogether in the Dark!

But not to deviate too far. I easily foresee, dear Sir, that you will apprehend, that I tread a little too close upon the Heels of some of your Brethren, who are inclinable upon a conceiv'd Failure of a single Principle of Unity, (they find themselves incapable of Defending any longer;) to maintain the present, as I think, groundless Separation, from the Church of England in Possession, upon the Foot of Presbyterial Authority. This last Shift, I find some of them are driven unto; and here they will stand, as you inform me. Why, truly, I am at a Stand too, that Men of their Learning, Reasoning, and Leisure to inform themselves, by consulting the ancient Monuments of the Church, Fathers, Councils, &c. should not be aware of the grand Inconsistencies, Self-contradictions, and dangerous Consequences, they must necessarily involve themselves in, by such a wild, extravagant, and pernicious an Hypothesis.

In the first Place, and chiefly as to themselves, They give up the very Cause, they would pretend to maintain. The only Ground they have hitherto insisted on, with any Colour of Plea for their Separations from their late Brethren, was upon Account of the Churches Independency, being violated by the Lay, or Civil Deprivation of the Metropolitan, and some of his Suffragans, but principally of Him, as the Principle of Unity, to the National Church, and his Suffragans as Principles of Unity, to their respective Dioceses. But at this Time there being None, by the Providence of God, remaining known Principle of Unity, or actually, and canonically

cally making any such Claim, either as to the National Church, or any particular Diocese, which they more than confess, by waving any such Supposition, in their Disputes, as conscious to themselves, they cannot make it good; it's evident, that they have given up the old Cause, and are setting up a new One, that hath no Precedent in the Catholick Church, for these fifteen hundred Years last past. They are not able to produce Scripture, Fathers, or Councils, to support their Cause, and that which makes it look the more desperate, is, that at the same time, they are contending for this their new Project, they would bear you in hand, that they stand up for the independency and Libere<sup>n</sup>t Rights of the Church, whilst they are going to exclude and cut themselves off from the Church, in order to preserve it, which is the grandest Absurdity in the World; just as if a Man should pull out his Eyes, to preserve his Sight.

The Plea for their late Separation, was, upon Pretence of Second Schismatical intruding Bishops, and so null; and now since, Providence hath order'd Things so, that there are, nor can be at this Time, any canonical Competitors, so as to affect the Unity of the Church, upon any notoriously known avow'd Principles of any single Bishop, that ought to affect either the National Church, or one single Diocese, they will run into a real, formal Schism, when all the Bishops in Possession, are actually rightf<sup>ul</sup>, Nemine obstante, and have no Hypothesis grounded upon any Canon, to disprove them as such, which is Schismatical, in the most flagrant Notion of Schism, even by setting up a Presbyterian Altar, against an Episcopal one, and CAUSELESS, in the highest Degree, and equally criminal, as having nothing to alledge in the Case, for a necessary Separation or Secession from these Bishops, that can justify



justify it, where a *Secession* is lawful, even by *Canon*, nor nothing material upon any other Account.

I am aware, where you will be ready to object against this Argument, all the Favour I beg at present, is, only to wave it, 'till I shall explain my self farther, upon that Point in it's proper Place, conceiving it needless to anticipate it, since you can't accuse me of any unfair Dealings, in taking the *Gentlemen* at their Words; if they'll throw it out of the present Dispute, I think I may very safely adjourn it.

Hence then, it follows, that according to this new *Hypothesis*, a most flagrant and unaccountable *Schism*, is like to break out in Time, (if not actually begun by some already;) and to be carry'd on, by *Presbyters*, without a *Bishop* at the Head of them, by those Men, who insist only on their own Authority in Opposition to *Bishops*, whose Character is indubitable, whose Right is incontestable, because there are no *Canonical Competitors*, no *Claimants* against them. If there be, why do not they claim, and put in their Pleas? Why do not they appear, that they may be known and acknowledg'd? Why do not they act, and discharge their Functions? Why do not they challenge the Obedience of their Subjects? Notify their Titles, that their Clergy and People may own them, and resort to them? If not, what Reason have any to take any heed to any such Suggestions or Informations; and to desert their certain and known Duty, for Uncertainties, and Chimeras's, since *non apparere*, is *non esse*; not to appear, is not to exist? If they dare not challenge their Flocks, and enter upon their Charges, and exert their Authority, they are so far from being Captains and Soldiers in the Sacred Militia, that they are Renegades, Cowards, and ought to be cashier'd, and broken by the Laws of Arms, by the

*Canons of the Church, and to be renounc'd by all good Christians, as Mercenaries, sneakingly running away, and hiding themselves ignominiously in Holes, when Persecution and the Wolf cometh; as Traytors to their Sovereign Lord and Master, having no Regard, Love, or Tenderneſs, to their Flocks, nor Faith in, or Fear of their Master; and by ſuch a wretched Behaviour and Conduct, diſcover to the World, that whatever their Pretenſions are, 'twas the Dignity, Grandeur, Pomp, Dominion, and Wealth of Episcopacy, they originally gap'd at, but not the Onus, or Munus, the Work and Duty, and conſcientious Diſcharge of ſuch a difficult Undertaking, they ever had the leaſt Reſpect unto, or Qualifications for.*

So that if this be the Caſe, that there are no actual Claimants againſt the Bishops in Poſſeſſion, here can be no manner of Colour for this Separation carry'd on by Presbyters in Communion with no Bishops (of their own Principles, that I can learn, or they can produce; or if there were, they are no Bishops, as I ſhall prove afterwards) in the Chriſtian World; ſo that here can be no Ground for their Proceedings from the Inſtance of the *Clerus Romanus*, taking upon them the Management of the Church in the Interregnums or Intervals between the Demise of one Bishop, or the Election of another, or their Exile, or Abſence, as recorded in St. Cyprian.

\* The Roman Clergy were in thoſe Days in Communion with all the Catholick Church, but theſe Brethren of yours in Communion with no ſingle Bi-

\* Et cum incumbat nobis qui videmur prepoſiti eſſe, & vice paſtoris cuſtodire gregem, ſi negligentes inveniamur, dicetur nobis, quod & antecelloribus noſtris dictum eſt, qui tam negligentes prepoſiti erant, quoniam perditum non re-  
miſivimus, &c. Epistol. Cler. Rom. ad Cler. Carth. n. iv. ed. Pa n.

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shop in the World, (pardon the Expression, I think you have given me sufficient Reasons to argue at this rate) much less with any Church: They wrote as you may see in St. Cyprian, upon all Occasions to him, to his Clergy of Carthage in his Absence, held strict Communion with him by their communicatory Letters, by receiving his Clergy; consulted him on all Occasions, and he them. So in their Epistle N. XXXI. juxt. ed. Pamel. Cypriano Papa. † Nay, and held Council with their neighbouring and foreign Bishops upon divers Emergencies, || and did not innovate and run on of their own Heads, nor, as it may be fairly presumed, transact any thing of moment without the most mature Deliberation, and with the Concurrence, Advice, and Assistance of the Bishops of the Catholic Church. But as for these we are treating of, it may fairly be conjectur'd, that there are no Bishops or Churches in the World, that they can apply themselves unto, but would be inclin'd upon a through Acquaintance with their present Case, to reject them as Schismatics, and no way concern themselves with them. And as for our neighbouring Churches under the same Civil Government, there's no Probability that any of those Bishops would be induc'd upon any Consideration, to own them in

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Opposition

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† Qui pro tua verecundia & ingenita industria, consiliorum tuorum nos non tam judices voluisti, quam participes inveniri, ut in tuis rebus gestis laudem tecum, dum illas probamus, inveniremus, & tuorum consiliorum bonorum coheredes, quia & affirmatores esse possimus. Idem enim omnes credimur operati, in quo deprehendimur eadem omnes censuræ & disciplinæ consensione sociati.

|| Cujus temperamenti moderamen nos hic tenere querentes, diu, & quidem cum quibusdam episcopis vicinis nobis & appropinquantibus, & quos ex aliis provinciis longe positæ persecutionis ardor ejecerat, ante constitutionem episcopi nihil innovandum putavimus, id ibid.



*Opposition to the Bishops in Possession here, whom they have generally, publicly, and in most solemn manner, and frequently acknowledg'd to be their Colleagues and Brethren, and apply'd themselves unto, as such, calling them and all their Subjects, most expressly their Sister Church. So that all this is mere Imagination and false, and not worth the insisting on any further, than to make this Inference; that it can proceed from nothing but a worldly, carnal, infidel Motive, that influences all the Sectaries in the World, to begin and keep up such a needless Separation. Here can be nothing of God or Christ, or the Holy Spirit in it, to violate the Unity of the Church, by setting up profane, sacrilegious Altars, by encreasing our Subdivisions; by splitting our own Body, and thereby exposing our Flocks to the Wolves and the little Foxes; by giving Countenance to Atheism, Libertinism, Irreligion and Profaneness, and making our sacred Religion a Scoff and Derision to all Mankind; and by tarnishing the Glory of all those seemingly admirable Principles (even in the Opinion of their Adversaries of all sorts) that they have, for the Space of divers Years, maintain'd, whilst they continu'd unanimous; by their now acting inconsistently with themselves, and in direct Opposition to what they have hitherto most zealously asserted.*

Thus most unhappily and ingloriously they have turn'd the Tables upon themselves, and if Schism and Unity be not a mere Jest, as the Profane will be too inclinable to think, upon their changing Principles, and coining new Hypotheses pro hic & nunc, to maintain their Separation by, they having run themselves upon the Rock of Schism, have shipwreck'd their Cause, and expos'd themselves to all the sad Consequences of it, which have been lately represented, (and which most of them cannot deny,) but even are ready upon all Occasions

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to acknowledge, and so are *ἀποβιβάζονται*, self-condemn'd, since they can never be able to disentangle themselves from the Charge of Schism, but they must justify all *Presbyterian Churches*, that are really originated from *Presbyters*. But if they cannot, their *Schism* will be the more horrid and execrable, and by many Degrees worse than the other, as destitute of all the *Plausibility* the other may pretend, because they cannot propagate their Order, nor give the least probable Argument to their *Adherents*, to even hope, that their Church or *Communion* shall out-live them. What a Madness then is it for *People* to engage in a *Communion*, which sets up for the only sound part of the *Catholick Church*, which maintains no Correspondence with any other part of it, or rather like the *Donatists* of old, pretends to be the *Catholick Church* it self, and yet is actually expiring, and drops away every Day by *Piece-meal*? Whereas our blessed Lord hath built his Church upon a *Rock*, and hath promis'd that the *Gates of Hell* shall never prevail against it, *Matt. xvi. 18.* The *Gates of Hell*, that is, *Persecutors* of all sorts, whether the *Devils*, the *Temporal Powers* of the World, *Hereticks*, *Schismatics* of all sorts and *Denominations*, which the Church hath hitherto experimentally found verif'd, and every individual, sincere, *Catholick Christian*, who is a Church and the House of God. *κύριαι δὲ ἄνθρωποι καὶ οἱ καὶ οἱ ἀνθρώποι, οἱ εἰς ἁδὴν παρέπιπτον τὰς χρεῖστας καὶ οἱ ἀνθρώποι οἱ εἰς ἁδὴν φέρονται πολλῶν ἐν διωκτικῶν καὶ πολλῶν ἀνθρώπων ἐπερὶ αὐτοῦ ἡ ἐκκλησία. Ἐστὶ δὲ ἕκαστος ἡμῶν ἐκκλησία, οὐκ ἔστι γινώσκου. εἰάν ἐν ἐπὶ τῇ ὁμολογίᾳ τῶν χρεῖστων σπριχθῶμεν αἱ κύριαι τῶν ἄνθρωπων, ἥτοι ἀμαρτίαι εἰς ἀλλήλους τῶν ἡμῶν.* *Theoph. in locum.* And over and above that, he will be with the *Apostles* in their *Successors*, i. e. by continuing a true, *unexceptionable Succession* of *Bishops* to the End of the World, *St. Matt. xxviii.*

20. without which the Church cannot subsist, & μένοισι δὲ τοῖς ἀποστόλοις τὸτο πᾶν ἐπὶ τῷ αὐτοῖς, ἀλλὰ καὶ πᾶσιν ἀπλῶς τοῖς αὐτῶν μαθηταῖς. ὃ δὲ ὅτι οἱ ἀπόστολοι ἀρχὴ τῆς συνέλευσεως ἐμελλόντων ἢ καὶ ἡμῖν ἐν καὶ τοῖς μετ' ἡμᾶς συνερχόμενοι τὸτο, Theoph. ad loc. Qui usq; ad consummationem seculi se cum discipulis futurum esse promittit, & illos ostendit semper esse viaturos (in suis posteris & successoribus) Hieronym. apud Cornel. a lapide. But since there's not a Syllable of a Promise of this Nature made to Presbyters, in Opposition to their Bishops, and because they have no Power to propagate a Succession, 'tis more than Demonstration, that the Church cannot be upheld by Presbyters in Opposition to their Bishops, [and an infallible ἐκκλησίαν that Presbyterian Churches, out of Communion with Bishops, are false Antichristian Churches, nay, no Churches at all.

And this must be the Case, my Friend, of those (I suppose very few) irregular Brethren of yours, against whom you take such just Exception, and of whom, you have so dreadful an Apprehension, and from whom, in Conscience, I think, you ought to separate, if you value the Comforts of a good Conscience; they must drop in a short Time, because they have no Principle of Unity to support them, their Pretences are frivolous, have no Bottom, no Solidity in them, no Precedent of Catholick Antiquity to follow, not a Bishop in the World that will or dare, if he be true to his own Cause (the Episcopate) own them, or if such an one could be found, he would cease to be a Bishop at the same Minute, as actually and effectually, as if he burnt Incense to an Idol, as a nullifying Act in the highest Degree, and direct Treachery unto, and Apostacy from Christ, the Ἀρχιεπίσκοπος, the chief Bishop of Souls, whose Trustee he was, and whose Depositum he betrays.

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It would be a *Violation* of all the Rules of *Catholic Communion*, and a laying the Church waste, contrary to the 45 and 46 *Apostolical Canons*, which forbid under the *Penalty* of *Excommunication*, all *Orders* of the *Priesthood*, merely or simply joining in *Prayers* with them, the 46 in particular forbids them to suffer *Hereticks* to do any *Sacerdotal Acts* under the Pain of *Deposition* ὁ δὲ ἐπίσκοπος ὡς ἀποστόλος ὡς ἡγουμένος κ' ἀναρχός, καθαιρεῖται. Consult *Can. Ap. XXXIII. XXXV. XXXIII.* particularly, which forbid all *Bishops* to receive to *Communion* any foreign *Bishops*, *Priests*, or *Deacons*, without *commendatory Letters*, nor to suffer them to *officiate*, see likewise *Concil. Chalced. C. XIII.* How then can we imagine any foreign *Bishops*, well vers'd in the *Canons*, should ever receive to *Communion* the *Schismatics* of a *Sister-Church*, or concern themselves with them upon the bare offering themselves, much less to *consecrate* them into *Bishops* upon their *single Request*, in *Opposition* to their *Colleagues*, merely for *Schism* sake, or to gratify their *Ambition*.

And whereas you tell me, the most plausible *Pretext* for these *Presbyters*, destitute of a *Principle* of *Unity*, or *Bishop* to head them, (in their way, by assuming to himself to be the sole *Principle* of *Unity*, and only *Bishop* in this *National Church*, as supposing all the *Bishops* in *Possession*, to be *Nullities*) and to give *Countenance* to their *Separation*, which as to them must be *Schism*, is only during the *Interregnum*, till they can procure new *Consecrations* from abroad: This is contrary unto, and in *Contempt* of all the *Canons* of the *Church*, whilst we have *Canonical Bishops* here at *Home*, (this only looks as if they were *gaping* to be *Bishops* themselves, (which, by the way, is a *Canonical Impediment* against them, and shews them to be altogether *unworthy* such a *Trust*.) Thus the XXXV. *Apostolical Canon* forbids all *Bishops* to dare to ordain

dain out of their own Bounds, in Cities and Countries not subject to their Obedience, and orders them to be depos'd, and those they ordain, for such their pragmatical Presumption, where they have nothing to do. See the XIII. Canon of the Council of Antioch, and XXII. So Canon II. of the Council of Constantinople, and many other. So far from having any Authority to act out of their own Sees or Dioceses, that they cannot ordain, or perform the least Episcopal Act in another Bishop's Diocese, without his expresse Leave and Consent, not so much as to preach, or to intermeddle in any the minutest Affair that concerns him.

So that let these Gentlemen pretend what they please for their present Separation, and the Necessity of taking the Administration of the Church into their Hands, till they, forsooth, can provide better; I am certain 'tis all Chimarical, since, in one Word, there can be no probable, nay, possible Expedient found out to answer their Design; that is, the whole Christian World will condemn them, neither can they expect any such Concurrence from Heaven or Earth, as should ratify such a Procedure, unless by way of Judgment or Punishment for such an egregious Temerity, to expose them for their Folly and Ambition, and make them eternal Monuments of the Divine Vengeance, for betraying and sacrificing that Church, they would pretend to be Confessors for, merely to gratify their Human Passions and Affections, which is all Demonstration to me there is no such Necessity, as they would make the World believe, because the Remedy they would have, is no where to be had, and all they offer impracticable, even to Ridiculousness, and the Dissemper new and unknown, and only existing in their own Imaginations.

The original Contest and Occasion of their Separation, was, on Account of the Invasion of the Rights

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of the depriv'd Bishops, by setting up *Seconds* (and opposite Altars, and so thereby forming a *Schism*) by mere *Lay-Authority*; but when these depriv'd Bishops are gone, or made a *Cession*, or virtually resigned, what then remains for *Presbyters* to do, but to *write* and heal the suppos'd *Schism*? What have they to do to look back into those past Proceedings, by what *Authority*, and to what *End*? Would they have all the Bishops and Clergy of this Nation, come and *recant*, and beg *Absolution* at their Hands? What *Precedent* for such a *Practice* in all the *Ages* of *Christianity*? How silly and ridiculous, and insignificant? Should they be prevail'd upon to do so, as insisted upon, what then? Could they ever act and discharge their *Functions* publickly in their respective *Dioceses* and *Parishes*, in any possible manner, these Men would prescribe, so that they might communicate with them, by the Allowance of the Government? Or can it be presum'd to answer the *End* of general *Edification*? If not, then the Consequence must be, an *Interdiction* of sacred Offices, and the shutting up the Churches thro' all the Nation; an universal Deluge of all *Wickedness*, *Irreligion*, *Profaneness*, *Confusions*, *Seditions*, *Murders*, *Sacrilege*, &c. all over the Kingdom. These are the natural Consequences of this new *Presbyterian Hypothesis*, which possibly might out-vie all the *Instances* of old *Presbytery* in all parts of *Europe*. This would be dissolving the Church, at one Blow, by our own Act, and being *Felos de se* with a Witness; a removing the Candlestick in good earnest; and if these be the Consequences, as I cannot imagine how they can be evaded, it's as evident as any Proposition in *Mathematicks*, that the *Hypothesis* is false, absurd, and morally impracticable, because such as neither Church or State can even be suppos'd ever to grant or gratify them in, and therefore ought not to be admitted into *Dispute*, as indeed, *de lana caprina*.

But



But to conclude this *Digression*. To whom should the *Compensation*, or *Satisfaction*, for these *Invasions*, and *Intrusions* be made, when there's none of the *Injur'd* remaining, to demand or receive them, which our *Antagonists* grant, and for which they have hitherto pitch'd upon no *Expedient*? Who are their *Heirs*, or *Successors*, *Executors*, or *Administrators* in the Case? Who to demand *Satisfaction* in their Names? Who to acquit, or absolve them? Who to degrade, deprive, reconcile, or to establish them in their respective *Honours*, and *Stations*? Who their *Ecclesiastical*, *Spiritual* *Superiors*, to whom responsible for all these things? Why, truly, only unto *Presbyters*, or some new *Principle*, or *Principles* of *Unity*, they shall procure from the Lord knows whence, and no Body knows when. And no Body knows for what. For, I don't find even from your very exact Account of Things, you have sent me, that they are come to that Height yet, as to say, all the *Bishops*, and *Clergy* of this *National Church*, are *Nullities*, (excepting one or two) that is no *Bishops*, no *Priests*; if they should, I dare be so bold as to say, they talk without their Books, and advance a Notion, they'll never be able to make good; and if they presume to affirm they are not, I dare engage for the same Reasons to prove they are none, (if there can be suppo'd any so *inconsiderate*, and *unthinking*, as to head them in their Way, and upon their Notions) that they would pretend to apply to.

No! this is only the *Result* of the *Vapours*, or *Spleen*! And I think, That, and some other Sayings of *St. Cyprian*, with reference to the *five Schismatical Presbyters*, may very properly be urged against such as these, tho' upon a different Occasion. — Relictis Domini Sacerdotibus contra Evangelicam Disciplinam Nova Traditio Sacri-

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*legæ institutionis exsurgat.* " That in the Case  
 " they suppose, having deserted the *Bishops* ap-  
 " pointed by Christ, they set up a *New Tradition*,  
 " and *Discipline* of their own, [without any Ex-  
 " ample or Precedent in the Church.] \* God is  
 " one, and Christ one, and the Church one. —  
 " Another Altar, and a new Priesthood cannot  
 " be constituted, beside the one Altar, and the  
 " one Priesthood. Whoever gathereth other-  
 " wise, that is, out of the Church, *scattereth*; in-  
 " stead of *uniting*, *divideth*. Whatever is insti-  
 " tuted by the Madness of Men, by Way of  
 " Opposition unto, or to the Violation of the  
 " Divine Institution, is adulterous, impious, and  
 " sacrilegious. Keep off at the greatest Distance  
 " from the Contagion of these Men, and shun  
 " their profane Speeches, as a Canker and Plague,  
 " our Lord fore-warning, and saying, *They be*  
 " *Blind, Leaders of the Blind, and if the Blind lead*  
 " *the Blind, they shall both fall into the Ditch*, Mat. xv.  
 " 14. — " Let no one cause you to wander out  
 " of the Paths of the Lord. Let none force, or  
 " allure

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\* Deus unus est, & Christus unus, & una Ecclesia. —  
 Aliud Altare constitui, aut Sacerdotium novum fieri præter  
 unum Altare, & unum Sacerdotium, non potest. Quisquis  
 alibi colligerit, sparsit. Adulterum est, impium est, Sa-  
 crilegum est, quodcumq; Humano factore instituitur, ut Di-  
 spositio divina violetur. Procul ab hujusmodi Hominum  
 Contagione discedite, & Sermones eorum, velut Cancer &  
 Pestem fugiendo vitate, premonente Domino, & dicente :  
 Cæci sunt, Duces Cæcorum : Cæcus autem cæcum ducens  
 simul, &c. — Nemo vos Fratres, errare a Domini viis  
 faciat. Nemo vos, Christianos ab Evangelio Christi rapiat.  
 Nemo Filios Ecclesiæ, de Ecclesia tollat. Pereant sibi soli,  
 qui perire voluerunt. extra Ecclesiam soli remaneant, qui  
 de Ecclesia recesserant. Soli cum Episcopis non sunt, qui,  
 contra Episcopos rebellaverunt. S. Cyprian ad Plebem de 5 Presb-  
 schismat. Factionis Felicissimi.



" allure you Christians, from the Gospel of  
 " Christ. Let none take away the Sons of the  
 " Church from the Church. Let them perish  
 " alone by themselves, who choose to perish. Let  
 " such alone remain out of the Church, who  
 " have departed from the Church. Let them  
 " alone be without Bishops, who have rebell'd a-  
 " gainst the Bishops. *Vitate Lupos, qui Oves a Pa-*  
*store secernunt; vitate Linguam Diaboli venenatam,*  
*qui ab Initio Mundi, Fallax semper & Mendax men-*  
*titur, ut fallat: Blanditur, ut noceat: Bona promit-*  
*tit, ut Malum tribuat: Vitam pollicetur, ut perimat:*  
*Lucent nunc Verba ejus, & Venena manifesta sunt:*  
*Pacem pollicetur, ne perveniri possit ad Pacem: Salu-*  
*tem promittit, ne qui deliquit, veniat ad Salutem. Ec-*  
*clesiam spondet, quando id agat, ut qui illi credit, in*  
*totum ab Ecclesia pereat.* These Words, with a lit-  
 tle Variation, may fitly be apply'd to these pre-  
 sent Schismatically dispos'd Presbyters, thus: A-  
 void the Wolves, who separate the Sheep from  
 the Pastor: Avoid the envenom'd Tongue of the De-  
 vil, (in these Agents of his) who from the Begin-  
 ning of the World, was always a Liar: Lyeth, that he  
 may deceive: Fawneth, that he may hurt: Promiseth  
 good Things, that he may do Mischief: Promiseth Life,  
 that he may destroy: " His Words are as manifest  
 " and clear as the Light it self, and the Poison is  
 " discover'd: He promiseth Peace [and Unity]  
 " to keep you at the remotest Distance from it:  
 " He promiseth Salvation, that he who is actually  
 " out of the Way, of, or unto it, may not arrive at  
 " it: He pretendeth the Church! the Church! when  
 " all his Drift is, that those who are inveigled  
 " to give Credit to him, may wholly perish in  
 " his Separation from the Church. God forbid, I  
 say, that there ever should be such sad Circum-  
 stances of Affairs, as to give too just an Occasion  
 for such Applications; and, for the present, it  
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ought to wound the Souls of all that bear any good Will to our Sion, the Peace and Unity of the Church, and earnestly pray, and endeavour to heal our Breaches, to see such, who have been Confessors, and Sufferers for the best Cause in the World, that is, on the Account of the Church, now, even when the good Providence of God hath made the Way clear for the Uniting of our Peculium, striving against, and resisting the Mercy offer'd them, and just upon the very Brink, or Precipice, of one of the most groundless, and most scandalous, pernicious Schisms, that ever broke out in the Church. And all this, most horrid! to preserve, Forsooth, a Succession, of what? Of Schismaticks, Anti-Bishops, against really Canonical Bishops, every Man, tho' granting, not all Legal, in the Opinion of some amongst them, as you tell me. Yet for all that, all Canonical! as much as we can ever hope to have; when I am satisfy'd, that these High-flyers, would be contented and rejoyce to be Bishops infinitely less Canonically; nay, against every Canon in the Church, such humble, moderate Men are they, for all their Passion! And for all the Rights, and Propositions they have muster'd together, to assert them by!

But let them know, (God will not be mock'd, nor, I hope, their Fellow-Presbyters, so easily, as they believe, be impos'd upon,) *Plane Episcopi non de voluntate Dei sunt, qui extra Ecclesiam sunt, sed contra dispositionem & traditionem Evangelii sunt. Sicut ipse Dominus in duodecim Prophetis ponit & dixit. Sibi metipsis regem constituerunt & non per me. Et iterum sacrificia eorum tanquam panis luctus, omnes qui manducant ea, contaminabuntur. S. Cypr. Ep. iv. ad Cornel. Ed. Pamel.* "In good Truth, those are not to be look'd upon as Bishops, by, or according to the Will of God, who are order'd out of the Church, even contrary to the

" *Institution and Tradition of the Gospel*, as the  
 " Lord himself lays it down in the 12 Prophets,  
 " saying, *Hof. viii. 4. They have set up Kings, but*  
 " *not by me.* And again, *Ch. ix. 4. Their Sacrifice*  
 " *shall be unto them, as the Bread of Mourners.* All  
 " that eat thereof, shall be polluted. That is,  
 such *Bishops*, and all *Absciss* perform'd by them,  
 are to be look'd upon, as *Nullities*, and *Sacrileges*,  
*Profane*, and to have no other Effect, but to *conta-*  
*minate*, and *pollute* all those who are concern'd with  
 them, to render them *execrable*, and *abominable* in the  
 Sight of God, and to be *shunn'd* and *abhorr'd*, by all  
 good *Christians*. And withal, let them know, that  
 the truly *Catholick* and *Orthodox* Sons of the  
 Church; will, in Pursuance of the admirable Ad-  
 vice of *St. Cyprian*, stand upon their Guard against  
 the five *Schismatical* Presbyters of *Felicitissimus*,  
 and the *Fortunatus* too, when-ever he shall vouch-  
 safe to pull off his Mask, and avoid all Notice of,  
 and Commerce with them, and look upon them as  
*Heathens* and *Publicans*, Adversaries to Christ, E-  
 nemies to the Peace and Unity of Christ, with whom  
 there can be no *Coalescence*. \*

And lastly, Let them know, however they may  
 shrowd these *unchristian* and wicked Designs, under  
 the *Veil* of their *Confession*, and *Sufferings*, that  
 it's

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\* Ex abundanti vel sollicitudo nostra, vel charitas scribere  
 ad vos ista persuasit, ut nulla cum talibus commercia copulen-  
 tur, nulla cum malis convivia vel colloquia misceantur;  
 simulq; ab iis tam separati, quam sunt illi de ecclesia profu-  
 gi, quia scriptum est, *Si autem & ecclesiam contempserit, sit*  
*tibi tanquam Ethnicus & Publicanus*, *Mat. xviii.* — Nul-  
 la Societas fidei & perfidiæ potest esse: qui cum Christo non  
 est, qui adversarius Christi est, qui unitati & paci ejus ini-  
 micus est, nobiscum non potest coherere. *S. Cypr. Ep. ad*  
*Corn. N. Lv. ed. Pamel.*

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it's no new Thing, even for *Confessors* themselves, in the *Unity* of the *Church* it felt, to become *schismatical*, and to fall from the *Glory* of their former *Merits*, and *Dignities*. Of this we have an Account in *St. Cyprian*, Ep. ad *Cornel.* xli. ii. iii. and Ep. xlv. to the *Roman Confessors*, that took part with *Novatian*, against *Cornelius*, but yet by the Care and seasonable Application of *St. Cyprian*, and *St. Cornelius*, as soon as they perceiv'd their Error and Danger, and how they were impos'd upon by the crafty, ambitious *Schismaticks*, most readily return'd to their *Catholick Brethren*, or the *Unity*. The *Mention* of *St. Cyprian*, is this, in the fore-cited *Epistle*. — \* “ For it troubleth  
“ and grieveth me to the very Heart, even to  
“ Swooning and Stupefaction, when I find you  
“ consenting to the *Superordaining* of another Bi-  
E 2 shop

\* Gravatus enim, me atque contristatus, & intolerabilis percussus, & pene prostratus pectoris maestitia perstringitur, cum vos illic comperissem contra Ecclesiasticam dispositionem, contra evangelicam legem, contra institutionis Catholice Unitatem, alium Episcopum fieri consensisse, id est, quod nec fas est, nec licet fieri, ecclesiam alteram institui, Christi membra discerpi, Dominici gregis animum & corpus unum diffusa amulatione lacerari. Quod queso ut in vobis saltem illicitum istud fraternitatis nostrae discidium non perseveret, sed & confessionis vestrae & divinae traditionis memores ad matrem revertamini, unde prodiiistis, unde ad confessionis gloriam cum ejusdem matris exclusione venistis. Nec putetis sic vos evangelium Christi afferere, dum vos metipsos a Christi grege & ab ejus pace & concordia separatis; cum magis militibus gloriosis & bonis congruat intra domestica castra consistere, & intus positos ea, quae in commune tractanda sunt, agere ac providere. Nam cum Unanimitas & concordia nostra scindi omnino non debeat, quia nos ecclesia derelicta foras exire, & ad vos venire non possumus, ut vos magis ad ecclesiam matrem & ad nostram fraternitatem revertamini, quibus possumus hortamentis petimus & rogamus.



“shop, against the Constitutions of the Church, the  
 “Evangelical Law, and Catholick Unity, that is,  
 “which is utterly unjust, and unlawful, setting  
 “up another Church; by this Means tearing asun-  
 “der the Members of Christ, rending and shattering  
 “the one Mind, and Body of the Lord’s Flock, by  
 “separate Emulations. Therefore, I beseech you,  
 “that this unjust Discord of our Fraternity may  
 “go no farther, but that bearing in Mind your  
 “late glorious Confession, and the Divine Tra-  
 “dition, or Doctrine, the Precepts of the Gospel;  
 “you would return to your Mother, the Unity  
 “of the Church, from whence you have departed,  
 “and from whence you came to the Glory of your  
 “Confession, with the exceeding Joy and Exul-  
 “tation of your Mother. Nor by any Means  
 “conceit that you have honourably acquitted  
 “your selves, by asserting the Gospel of Christ,  
 “whilst you have separated your selves from the  
 “Flock of Christ, from his Peace and Concord.  
 “Since it better becometh brave and stout Sol-  
 “diers to keep within the Limits of their proper  
 “Camps, and remaining there, to consult, take  
 “Care of, and provide for the common Good, and  
 “Interest. For since our Unanimity and Concord,  
 “ought, by no Means, to be divided, because we  
 “cannot leave the Church, and go out of her,  
 “and come to you, we most earnestly beg and in-  
 “treat you, with all the Exhortations we can,  
 “that you would rather return to our common  
 “Mother, and our Fraternity. *Ep. xlv.*

Let these Presbyters, I say, however instigated  
 by the *Felicissimus’s*, and *Augendus’s*, know, that  
 they are going, *Ecclesiam alteram instituere*, to  
 set up another Church; that is none at all, under  
 the old Sham of Purer Ordinances; yet so far from  
 that, that they are only sacrilegious Prophanations;  
 whilst out of the Unity: Let them understand  
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withal, that in Pursuit of the seasonable Advice of St. Cyprian, the Faithful will learn how to avoid them, and come off from them, when they shall hear, that all that shall adhere to them, will be looked upon as *Schismatics*, and *Excommunicates*. \*

And let them, besides, consider a little with themselves and reflect, that should they in good earnest (which God forbid) go about to put this their *Project* in *Execution*, and *enviegle* some well-meaning *Brethren* to go along with, and espouse their Cause, and get a *Fortunatus*, by some indirect Means, at the *Head* of them, and, in time, *notify* him, that yet 'tis to be hop'd, that this very *Notification* will have no other Effect, but to open the Eyes of the Faithful, and Sincere, and only occasion the greater *Abhorrence* and *Aversion* to such scandalous Proceedings, that can be suppos'd to have no other *Original* or *Source*, than from *Pride*, *Haughtiness*, *Ambition*, and *Self-Interest*, by no Means! from the *Spirit of God*, *Piety*, *Religion*, *Conscience*, and *Zeal*, and *Love*, for *Souls*. And who would not *abhor* and *execrate* such an Instance of monstrous *Wickedness*, as soon as it should appear, that *Gebazi* like, in a time of *Sufferings*, and *Persecution*, should clandestinely and ingloriously aspire at *Miters*, and *Thrones*; Is it a

E 3

Time

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\* Sed & Augendus, qui nec Episcopum, nec Ecclesiam cogitans pariter secum illius conspiratione fociavit, si ultra cum eo perseveraverit ( *sc. Felicissimo* ) sententiam ferat, quam ille in se factiosus, & temerarius provocavit, Sed & quisquis se inspirationi & factioni ejus adjunxerit, sciat se in Ecclesia nobiscum non esse communicaturum, qui sponte maluit ab ecclesia separari. S. Cypr. Ep. xxxviii. ad Caldon. Si quis, &c. ad Felicissimi & Satellitum ejus partes concel- serit, & se hæreticæ factioni conjunxerit, sciat se postea ad ecclesiam redire, & cum Episcopis & plebe Christi communi- care non posse. Ep. XL. ad Plebem.



*Time to receive Money, and to receive Garments, and Olive-yards, and Vine-yards, and Sheep, and Oxen, and Men-Servants, and Maid-Servants?* 2 Kings V. 26. Such a *Juncture* as this will be the Season for honest, deluded Men to see their *Error*, lament it, and to return to the *Unity* of the *Church*, with those *brave Confessors*, who had been *ensnar'd* and *impos'd* upon by *Novatus*, and *Novatianus*, and with them to *publish* it, in order to the *Undeceiving*, and *Reduction* of their *Fellow-Christians*, who had been led into the same *Mistakes* by their *Councils* and *Examples*. \* " We, say these noble *Confessors*, are thoroughly convinc'd, that *Cornelius* was elected Bishop of the most holy *Catholick Church*, by Almighty God, and *Christ* our Lord. We confess our *Error*. We have been *impos'd* upon, and *circumvented* by *Perfidiousness*, and *ensnaring factious Addresses*. For altho' indeed, we might seem to hold *Communication* with a *Schismatical, Heretical Man*, yet our *Mind* was all along *sincere* in the *Church*. Nor were we ignorant, that there's but *one God*, *one Christ* our Lord, whom we have confess'd, *one Holy Spirit*, and that there ought to be but *one Bishop* in the *Catholick Church*, because, as *St. Cyprian* saith, in his *Epistle to Antonianus*, No. llii. *Et cum post primum, secundus esse non possit, quisquis*

\* Nos, inquiunt, *Cornelinum* *Episcopum sanctissimæ ecclesiæ Catholicæ electum a Deo omnipotente & Christo Domino nostro scimus. Nos errorem nostrum confitemur: Nos impossuram passi sumus, circumventi sumus perfidia, & loquacitate factiosa. Nam etsi videbamur quasi quādam Communicationem cum Schismatico & Hæretico homine habuisse, sincera tamen mens nostra semper in ecclesia fuit. Nec enim ignoramus unum Deum esse, unum Christum esse Dominum, unum confessi sumus, unum Spiritum Sanctum, unum Episcopum in Catholica Ecclesia esse debere. Cornel.* *Ep. ad Cypr. N. xlii.*

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quisquis post unum, qui solus esse debeat, factus est, non jam secundus ille sed nullus est. " If there cannot be a *Second*, after there is actually a *First*, whosoever is made after *One*, who ought to be *Alone*, is not to be look'd on as a *Second*, but even *None*.

So little Grounds have we from the ancient *Fathers*, to believe, that even *extraordinarily* (whatever some may say) *Presbyters*, not in *Communion* with, and in *Opposition* to *Bishops*; can become *Principles of Unity*, and with the *Plebs*, constitute a *Church*, the *Church* being, according to St. *Cyprian*, *Ecclesia plebs Sacerdoti adunata*, a *Flock* united to the *Bishop*. \* " Whence thou oughtest to understand, saith St. *Cyprian*, that the *Bishop*, is in the *Church*, and the *Church* in the *Bishop*, and whoever are not in *Communion* with the *Bishop*, are not in the *Church*, and that they vainly flatter themselves, who having no *Peace* or *Communion*, with the *Priests*, (he means *Bishops*) of God, creep about, and perswade themselves, they communicate clancularly with some, since the *Church*, which is *Catholick*, is one, is not split, or divided, but connected close, and join'd together with the *Glue*, or *Cement* of *Bishops*, adhereing firmly to each other. Much less pretext to keep up a *Schism*, or *Separation*, in Prospect of obtaining new *Consecrations* of

E 4

Bishops

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\* Unde scire debes Episcopum in ecclesia esse, & ecclesiam in Episcopo, & si qui cum Episcopo non sunt, in ecclesia non esse & frustra blandiri eos, qui pacem cum Sacerdotibus Dei non habentes obrepunt, & latentem apud quosdam communicare se credunt, quando ecclesia qua Catholica una est, scissa non sit, neq; divisa, sed sit utiq; connexa, & cohaerentium sibi invicem Sacerdotum glutino copulata.

*Bishops*, from abroad, when all our *Sees* are fill'd, and there are no *Vacancies*, since in this Case, *Secunds* are *Nullities*, and can no more constitute a Church with the *Plebs*, than *Presbyters* themselves without a *Bishop*, all being *Nullities*! the *Secunds* null, the *Presbyters* null, and even the *Plebs* null, and all they do null, because out of the *Unity*.

Nor ought this to be run down presently as a *Paradox*, how strange soever it may appear, since 'twould be no difficult Task to prove it, even, as I have some Reason to think, from their own *Concessions*, whatever high-flying Principles some of your *Brethren* insist upon, because hard put to't at present. For if I be inform'd right, they do not pretend to deny the *Validity* of all *Sacerdotal Acts* perform'd by those of the *Communion*, they have divided themselves from; some, I am sure, they allow of, and, by the same Principles, they ought to allow all, unless they will say St. Cyprian and St. Ignatius are only in the right, when they agree with them to serve a *Turn*, and wrong when they disagree. If one *Sacerdotal Act* done out of the *Communion* of the Church, be valid, let it be what it will, I'll undertake, All are; I dare presume they'll readily own, (I dare say, most of them) that *Baptism*, and Ordinations of the inferior Orders, are, whatever they may say, as to *Consecrations* of *Bishops*, for some very particular Reasons to themselves. Nor will they be very forward to say, that the whole College of *Bishops*, and all the *Priests* and *Deacons* of the other *Communion*, are *Nullities*, *rebus sic stantibus*, nor all their *Ministrations*: If so, then have they no manner of *Pretext* for their *Distance* and *Separation*, or new Scheme, because by this means they will be self-condemn'd, and so pass Sentence of *Excommunication* against themselves, and, by their own Act, cut themselves off the *Unity*. For if all the *Bishops*

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and Clergy of this National Church be not Nullities, nor all their *Ministrations* Nullities, but on the other side, they be real Bishops and Clerics, and their *Ministrations* valid; in the Name of God, what possible Ground for Separation upon such Concessions? How inexcusable those, who are so violent and outrageous against closing, acting and arguing so inconsistently with themselves, and their own Principles, and even of some, whom they have hitherto acknowledg'd their Principle of Unity, as will be observ'd afterward?

But to put an End to this Digression, and to shew the Vanity of this Project of continuing the suppos'd Schism. Did any of those who went off with the depriv'd Bishops, do it with this View, in the beginning, of standing out longer than their natural Lives, or of propagating the Separation to Posterity, by preserving a Succession of Bishops? *Cui bono*? To what Purpose, for what Advantage for God's sake? The Injury or Injustice was never intended farther than their Persons, and why shall it be extended farther? I hope those, who were Anti-Bishops to the depriv'd, were not, and could not be Anti-Bishops to those who had no Being, and if by Cession, Death and Resignation, or any other Acts, that may amount to as much, there be no Claimants against the present Possessors, or these Claims useless, frivolous, insignificant, impracticable, and so all Grounds or Pretences of keeping up a Schism ceas'd, why should we be so unaccountably phantastical, as to form and trump up a new Schism, merely to gratify the Itch and Ambition of some fain-would-be's, put the Church into Flames and Confusion, and involve our Fellow-Members in the damnable Consequence of so barbarous and flagrant a Schism; the very Thoughts of which ought to strike the utmost Dread, Horror, and Aversion into all that truly and sincerely love Christ and the



the Church, and their own Souls? Hence then it's plainly to be inferr'd, (since no possible *Advantage* can accrue to the Church by these *Proceedings*, and that these *Schemes* can tend, in these *Circumstances* of Things, only to some particular, private *Advantages* and *Gratifications*) that the very Ground of them is only *Self-Interest*, want of *Charity*, *Unconcernedness* for the *Salvation* of Souls, an *unrelenting*, *vindictive*, *inexorable*, *obstinate*, and *perverse Temper*, *Ambition*, &c. with a *Touch* of *Infidelity*; that none of these *Proceedings* can be influenc'd or directed by the *Spirit* of God, or have any the least Prospect of his *Blessing*; and that as the *Means* and *Methods* are *unlawful*, *irregular*, and on all Accounts *scandalous*, so the very *End* accordingly propos'd by such, as are engag'd in these *Schismatical* and *Uncanonical* *Proceedings*, can be no other than *Worldly*, *Carnal*, *Temporary*, as is common with all *Schismatics* that ever appear'd in the World, and an infallible Mark, *res Injov*, or *Characteristick* of that *Spirit* of *Anti-Christ*, the avow'd *Enemy* of *Christ*, and *Christian Unity* and *Concord*, the *Badge* of all true *Disciples* of the holy, the blessed *Jesus*.

Such *Rancor*, *Uncharitableness*, *Aversion*, and *Censoriousness*, as some among your selves, express more vehemently of late, than ever, against both their former complying *Brethren*, and others of their own, who are for closing these *scandalous Breaches*, I must needs say, strike a *Terror* into me, and almost chill my very Blood, and most particularly when I have some grand *Reasons* to induce me to believe, that they are rather the *Effects* of a present *Interest*, and *future* in prospect, than of *Principles*, since the very *Principles* seem to be taken up all on the sudden to *secure* *Interest*, whilst for the *Course* of many *Years*, many of them could scarce be induc'd to give any *Ear* to 'em, but rather to look upon them as ob-

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*solete antiquated* Errors at the best; if not bordering upon *Heresy*. But now I perceive by you, that they go down very *glib*, because whether *true* or *false*, they seem necessary to uphold a tottering Cause, which cannot be maintain'd without, and contrary to Rules of Policy, viz. to reject any Principles that may be serviceable. And truly, in short, all this Bustle about *Schism*, seems to terminate in nothing but Policy, and to be the Result of Design and Intrigue even manag'd by contradictory Methods, by a Cabal of crafty, ambitious Men, some upon the Foot of *Episcopacy*, some of *Presbytery*, some upon the State-point, and that which is unpardonable, dissembling the main Business at the very same Instant they exert their Zeal so furiously for, what in Reality they do not value, but only as it is a Cloke to cover and conceal the *aliquid latet*, (which they have neither Honour, Honesty, or Courage to acknowledge and publish; although, I'm certain, they know there is not, nor cannot be any Colour, or Necessity for this Sham of an Hypothesis, but only to amuse, and even to deceive their credulous and very best Friends and Benefactors, which is the very Heighth of Insincerity and Disingenuity, as well as the basest Ingratitude, and in the present Circumstances, Cruelty too.) *Presbytery* being sometimes the Sham for *Episcopacy*, and a new Succession of Bishops for *Presbytery*; according to the different Inclinations they are to deal with, in referenceto the Determination of the *Schism*, some being for concluding it with the Demise of the Bishops and Presbyters in Being, and others for propagating it by Succession 'till the End of the World, or as long as the Succession on that side continues; so confounded are they in their Measures, so various in their private Judgments and Opinions, being unanimous and steady in nothing but the ultimate End, that Idol of all Schismatics and Heretics,

reticks, Self-love, and Self-Interest. So intent, I find by your Accounts, that they mind this thing only, and lay out all their Thoughts, and concert Measures accordingly.

And all this must be carry'd on upon the Pretence of Conscience! The Temple of the Lord! The Temple of the Lord! Zeal for the House of God! The Rights! The Independency of the Church! Perver Ordinances! No matter for involving Souls in the sad Consequences of Schism, Everlasting Damnation! No matter for the Peace, the Unity of the Church of Christ! No matter for feeding the Flock! No Concern to keep them from straggling, and being pick'd up by the Beasts of Prey, Schismaticks, Hereticks! No matter for seeking up the lost Sheep, and bringing them back to the Fold! No matter for Divine Offices or Ministrations, Baptism, Confirmation, the Holy Eucharist, whether they die without them or not, of their former respective Charges! No Bowels, no Tendernefs for the Myriads of Souls, old and young, of a most populous National Church! Not the least Opposition for Reunion with them! No Ears for any such Addresses or Applications! Not the least Countenance for any thing of that Nature, but bestowing, and insulting! Not the least Step or Advance to be made towards Union with their former Brethren! No! they must, if they please, beg and submit to such Terms as they can get! And O the abominable and barbarous Nonsense of it! Should all the Bishops and Priests and Laity be ready to do every thing in this Furniture of Affairs, they should prescribe and require, towards the Recovery of Peace and Unity, they have neither Good-Will nor Courage to manage this Affair, being really agreed in no common Principles, even those few that are best united amongst them, it being impracticable and impossible for them to act, the State and Laws remaining as they are at present.

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And is not this most intolerably presumptuous, for a few ambitious Heads to inflame the Church of God, and to hazard the very Ruin of it amongst us, for no other End but to magnify themselves, by exalting themselves above all their Brethren, and in the mean time seeming to take Pleasure in the Destruction of Men's Souls, by endeavouring to perswade one single Bishop to take upon him the sole and whole Care of the Souls of this National Church, and not touching of it with so much as their little Finger, as if the Sacerdoce had nothing in it but Dignity, Grandeur, Dominion, and Wealth to allure and caress their ambitious Appetites, no Munus, no Functions to exercise their Diligence and Assiduity! A Matter of State, and not of Office and Pains! As if the Name of Bishop imply'd Dominion, and nothing of Service, whereas the Word ἐπισκοπος, Bishop, is Nomen officii, curæ, sollicitudinis, non imperii, aut potestatis, is a Name of Office, Care, Solitude, Vigilance, and not of Dominion and Power, merely, as some tyrannical, domineering, insolent Tempers would have it, I mean as to the Exercise of it, but ought to be discharg'd with all possible Humility, Meekness, Moderation, Tendernefs and Condescension, according to that of the Great Bishop of Souls, Ye know that the Princes of the Gentiles exercise Authority upon them, but it shall not be so among you; but whosoever will be great among you, let him be your Minister; and whosoever will be chief among you, let him be your Servant, even as the Son of Man came not to be ministred unto, but to minister, and to give his Life a Ransom for many, S. Matt. xx. 25, 26, 27, 28. " That is, as Dr. Hammond, Prelacy and Pre-eminency among you, must bring along with it Offices of Burthen and Humility, and not be after the manner of gentile Princes. " The Bishop, who indeed is in the highest and most honourable Station in the Church, must be  
the

" the Servant of all the rest. And even as Christ's  
 " Kingdom here is not to be administred in that way  
 " which might bring in Splendor or Profit to him, but  
 " in a way of Charity, serving, relieving, providing,  
 " and even dying for his People, (a Thought so  
 dreadful and abhorrent to some of our Moderns,  
 the very Apprehensions of which, is urg'd and  
 pleaded as a very lawful Excuse for the most scan-  
 dalous Supinity and even nullifying Neglects were  
 any one so insensate, as to assume what some press  
 so eagerly upon them, but thro' God's Grace have  
 hitherto declin'd, and so cannot come under such  
 an horrid Imputation, because keeping themselves  
 hitherto within the Compass of their Duty) instead  
 of requiring such Offices from them. So the meek, the  
 humble, the loving, and the brave and courageous S. Ig-  
 natius, in his Epistle to S. Polycarp. " Maintain  
 " thy Place with all Care, both of Flesh and Spi-  
 " rit, 1 Cor. vii. 34. make it thy Endeavour to  
 " preserve Unity in thy Church, than which no-  
 " thing is better; bear with all Men, even as the  
 " Lord with thee; support all in Love, as also  
 " thou do'st. ——— Be watchful, having the Spi-  
 " rit always awake. ——— Bear the Infirmities  
 " of all, as a perfect Combatant; where the La-  
 " bour is great, the Gain is so too; if thou shalt  
 " love the good Disciples, what Thank is it? But  
 " rather do thou subject to thee, those that are  
 " infected [with Heresy, Schism, Vices] in Meek-  
 " ness; every Wound is not to be heal'd with the  
 " same Plaster, if the Accessions of the Disease be  
 " vehement, mollify them with soft Remedies. —  
 " The Times demand thee, as the Mariner the  
 " Winds, and he that is toss'd in a Tempest, the  
 " Haven where he should be. ——— Be sober as  
 " the Combatant of God. ——— Let not those that  
 " appear to be faithful, but teach other Doctrines,  
 " disturb thee; stand firm and immoveable, as  
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“ an Anvil when 'tis beaten upon; it is the part  
 “ of a brave Combatant indeed, to be wounded,  
 “ and yet overcome. — Flee evil Arts, [or  
 “ Trades, shifting Tricks, Evasions, Trimming,  
 “ &c.] make not any mention of them; consider  
 “ the Times, [what Duties they require from thee as  
 “ seasonable] that thou may'st always be victorious;  
 “ here is the Stadium, but there, that is, above,  
 “ are the Laurels, Crowns.

These are the particular Exhortations our  
 Primitive Bishop makes to his Collegue, S. Polycarp,  
 and now he addressees himself, in general Terms,  
 to all Orders and Degrees together.

τῷ ἐπισκόπῳ  
 προσέχει, ἵνα καὶ ὁ θεὸς ὑμῶν ἀντιψυχὸν ἐγὼ τῷ  
 ὑποτασσόμενῳ τῷ ἐπισκόπῳ, πρεσβυτέροις, δακτύλοις,  
 καὶ μετ' ἀδελφῶν μοι τὸ μέρος ἡμεῶν ἔχον ἐν θεῷ, συγ-  
 κοιᾷτε ἀλλήλοις, συναθλήτε, συνῖτε, συμπα-  
 ρχέτε, συγκοιμάδε, συνεγείρετε ὡς θεοὶ οἰκονομοὶ, καὶ  
 παρέρχοι, καὶ ὑπερέταί ἀρέσκει ὡς ἐργάζεσθε, ἀφ' οὗ  
 καὶ τὰ ὀφάνια κομίζεσθε· μή τις ὑμῶν δεσέλωρ εὐρεθῇ.

S. Ign. Ep. ad Polyc. “ Harken unto the Bishop,  
 “ that God also may hearken unto you. My  
 “ Soul be Security for them that submit to their  
 “ Bishops, with their Presbyters, and Deacons.  
 “ And may my Portion be together with theirs  
 “ in God. Labour with one another; contend  
 “ together, run together, suffer together, as the  
 “ Stewards, and Assessors, and Ministers of God.  
 “ Please him under whom ye war, and from whom  
 “ ye receive your Wages. Let none of you be  
 found a Deserter, [a Renegade, and Recreant] forsa-  
 king your Functions, running away from your Char-  
 ges, in the most urging Extremities, in Times of  
 Trial and Persecution, in Times that require  
 your Presence, and constant Applications, when  
 the Plague is broke out amongst your People,  
 when the Wolves and the Foxes make Ravage a-  
 mongst them, scatter and divide them, and con-  
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*tagious* Doctrines infect them, and corrupt their Faith: No! *naup's nalapadave*, Study and reflect upon the Times, and take Measures accordingly; be watchful, and have thy Spirit always *awake*; gird up thy Loins; be always in a Posture of Action. Let not a *working*, a *busy Time*, that requires thy utmost Address, be unto thee a Time of *Ease* and *Slothfulness*, *Indifference*, creep not into *Holes*, and *Corners*, to avoid Care and Business, whilst thy Flock is in the utmost Danger, nor let their *Forwardness* to run after *Novelties*, and *strange Doctrines*, and *false Teachers* be the least Excuse for thy Neglect, *Lukewarmness*, and *Distance*. This is the proper Season for thy Care, Love, and Diligence, to exert thy self to the utmost, to seek up, and to bring back the *wandering Sheep* to the *Fold* again, after the Example of the *Great and Good Shepherd*; he will not rest, if he hath lost one of his Sheep, *but go after that which is lost, until he hath found it*. He will not despise it, and make light of it, as not worthy of his Care, and be unconcern'd at what becomes of it; nay, tho' it *perisheth*. No! he will set so great a *Value* upon it, as for the present, to leave the whole Number besides, knowing them to be *safe*, in the *Fold*, or *Pasture*; and go and search diligently, and solicitously for that one, and be affected with more Joy at the *Recovery* and *Reducing* of it, than for his whole Flock, that had never run that Hazard, see St. Matt. xviii. 13. *And if so be that he find it, verily, I say unto you, he rejoiceth more of that Sheep, than of the ninety and nine which went not astray*. Nay, more, he will never rest, or give over, 'till he hath used all possible Means, to recover and bring back this lost Sheep, with all tender Affection, earnest Importunity, Persuasion, and Impression, to the very Hazard of his Life in the Case, after Example of the Saviour of

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the World, and St. John, his beloved Disciple, nor despair of Success, till he hath try'd all imaginable Methods, as knowing, that his own Blood shall be requir'd for that Soul that perisheth through his Default, and Neglect, Ezek. iii. 18. &c.

So far is the good Shepherd from remitting his Care for the lost or wandering Sheep, that he will on some certain Occasions, even lay down his Life for the Sheep, when he cannot discharge his Duty towards them, but by, actually, dying for them; Hereby perceive we the Love of God, because he laid down his Life for us, and we ought to lay down our Lives for the Brethren, 1 S. Job. iii. 16. and what Brethren, the best, the most steadfast, most pious? Not only such, no! by no Means: But chiefly the worse sort, if there be any Hopes, or Probability of Success, if not too far gone; according to that of our B. Lord, They that be whole, need not a Physician, but they that are sick, S. Matt. ix. 12. For the Son of Man is come to save that which was lost, C. xviii. 11. The Sick and the Lost, were the Objects of our Saviour's stupendious Love, Care, and Tenderneſs, and it was for Sinners, that Christ died. But God commendeth his Love towards us, in that, while we were yet Sinners, Christ died for us, Rom. V. 8. Therefore, St. Ignatius, as we have seen, exhorteth St. Polycarp to bear the Infirmities of all, excepting none, that, tho' indeed the Labour in such Cases is great, yet the Advantage reapt by it, is greater. And tells him, he ought not to lay out his Care and Pains only upon the good Disciples, because that is thankless; but to use his utmost Diligence to bring the Infected, those that were tainted with unsound, corrupt Principles, the most immoral, perverse, and vitiated amongst the Flock, into due Subjection, *ἡν περὶ αὐτῶν*, in the Spirit of Meekness, and most tender, affectionate Condescension. No! here's no Plea for Sloathfulness,

ness, and Unconcernedness, in the Case; the more infected, and perverted the Flock is, the greater Diligence is requir'd of the Shepherd, and the severer his Account, if he suffers Sin to rest upon them, and warns them not of the Danger, and takes not all possible Care to acquit himself in his Duty, and high Obligations to them, his Blood, his Soul, may go for theirs; nay, even it's possible, when they may find Mercy, and escape. He must bear the Infirmities of all [his Flock,] saith St. Ignatius; he must apply peculiar, and proper Remedies to all Diseases, and chiefly apply mollifying, lenient Remedies, τὰς παροξυσμικὰς ὑπεροχὰς παύει, and exercise an universal Charity towards all Men, πᾶντας βάσαζε, — πᾶντων ἀνέχεσθαι ἐν ἀγάπῃ. Bear with all Men. — Support all in Love, or in such a manner, that all may see that thou hast a most zealous, and affectionate Regard to all under thy Care, and that thou designest nothing but for their Good, and art willing to undergo the greatest Difficulties, to promote the Salvation of their Souls, and sparest no Labour to accomplish so glorious a Design, even where there is little Appearance, and Probability of Success.

Thus, in his Epistle to the Ephesians, he gives the Clergy and Laity Advice, how to behave themselves, with Reference to Hereticks, &c. "Pray ye without ceasing, for all Men: For there is Hope of Repentance in them, that they may attain unto God. — Be ye mild at their Anger, humble at their Boasting: To their Blasphemy, return your Prayers: To their Error, your Firmness in the Faith: When they are cruel, be ye gentle; not endeavouring to imitate their Ways. Let us be their Brethren in all Kindness, Moderation, let us be Followers of the Lord, &c. St. Ign. Ep. ad Eph.

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“ *pbes.* Thus this *Primitive Bishop* instructs his Collegue *St. Polycarp*, and the rest of the Churches, he writ to, how to demean themselves towards those who *differ'd*, or *separated* from them; how like skilful *Physicians*, to apply proper *Medicines* to all *Distempers*, and to accommodate themselves to all Men, in order to bring them into the *Unity*, the one *Fold of Christ*. Not to carry it with an high Hand, to keep them at a Distance, by *Superciliousness*, *Contempt*, and *Aversation*, but to try all manner of Ways, to bring them off their *Errors*, and *Prejudices*, by *Gentleness*, and *Moderation*, *Instruction*, *Perswasion*, *Condescension*, not to execute the *Censures* of the Church immediately upon them, and so harden them by *Rigor*, and *Severity*; but by applying *Emollients*, and *Lenitives*, so the *Apostolical Constitutions*, L. ii. C. xx. *Ἰατρὸς ἐν ᾧ τὴν ἐκκλησίαν τὸ κυρίον, πρόσταγε θεραπείαν κατὰ ἄλληλον ἐκάστω τῶν νοσούντων παντὶ ἱερέω. θεραπεύε, ὑγιάζε, σώοις ἀποκαθίςα τῇ ἐκκλησίᾳ. ποιμαίνει τὸ ποίμνιον, μὴ ὅτι κρατεῖ μέλα ἐμπαιγμὲν, ὡς κατὰ ἱερασιαζών, ἀλλ' ὡς ποιμὴν χερσὶ τοῦ κοιλῶ συνάγων τὰ ἀρνία, &c.* “ Therefore, thou *Physician* of the “ Church of God, apply suitable Remedies to each “ of the Sick; try all manner of Ways of curing “ healing, and return them safe and whole to the “ Church. Feed the Flock, not by mere Force, in “ exerting thy Authority, nor with a ridiculous “ Imperiousness, exposing thee to Contempt, as “ Lording it; but as a good Shepherd, gathering the Lambs with his Arm, carrying them in his Bosom, gently leading those that are with Young, *Isai. xl. 11.* No! such rough Proceedings are never likely to produce any good or saving Effect, but to exasperate, and harden in the highest Degree, to procure Hatred, Aversion, and Contempt, especially where the Disease is Epidemical, and the Contagion spreads. There's no such Thing as punishing, or

taking *Revenge* on a *Community*, or great *Body* of *Men*, where the *Majority* are on the *opposite* side; and so on the contrary, the *indispensible Duty* of *Spiritual Governors*, is, not to sit still, and do nothing, but to be *active* and *vigilant*, with all their *Might*, tho' not with *Noise*, yet with all possible *Prudence*; by *encouraging* the *Steadfast*, and *confirming* the *Wavering*, and *reducing*, those who are gone *astray*,  $\mu\eta\ \epsilon\mu\pi\alpha\iota\zeta\omega\ \tau\omicron\iota\varsigma\ \upsilon\pi\omicron\ \sigma\epsilon\ \lambda\alpha\omicron\iota\varsigma$ ,  $\mu\eta\ \delta\sigma\omicron\kappa\epsilon\upsilon\pi\iota\omega\ \alpha\pi'\ \alpha\upsilon\lambda\omega\ \tau\alpha\ \tau\epsilon\ \theta\epsilon\omicron\ \nu\omicron\mu\iota\mu\alpha$ . *Const. Apost. L. ii. C. xxi.* Not *illuding*,  
 " or *imposing* on the *People* committed to their *Charge*,  
 " nor *concealing* the *Counsel* of *God* from them, in  
 " *Things* of *immediate Concern*, and of the *highest In-*  
 " *terest* unto them. Our *Apostolical Bishop* must  
 be  $\chi\epsilon\varsigma\omicron\varsigma$ ,  $\acute{\alpha}\gamma\alpha\theta\omicron\varsigma$ ,  $\eta\pi\iota\varsigma$ ,  $\acute{\alpha}\delta\omicron\lambda\varsigma$ , must be *tra-*  
*ctable*, *good*, *gentle*, without *Guile*; he must not  
 be  $\sigma\kappa\lambda\eta\epsilon\gamma\varsigma$ ,  $\alpha\upsilon\theta\acute{\alpha}\delta\eta\varsigma$ ,  $\epsilon\pi\iota\tau\omicron\mu\varsigma$ ,  $\acute{\alpha}\lambda\acute{\alpha}\zeta\omega\varsigma$ ,  $\acute{\alpha}\nu\eta\lambda\eta\varsigma$ ,  
*stubborn*, *arrogant*, *inexorable*, *ostentatious*, *unmer-*  
*ciful*;  $\mu\eta\ \pi\epsilon\gamma\chi\epsilon\iota\epsilon\gamma\varsigma\ \pi\epsilon\gamma\varsigma\ \tau\omicron\ \delta\epsilon\omega\sigma\alpha\iota\ \kappa\epsilon\ \epsilon\kappa\beta\alpha\lambda\acute{\epsilon}\nu$ ,  
 $\acute{\alpha}\lambda\lambda'\ \acute{\alpha}\sigma\phi\alpha\lambda\eta\varsigma$ , not ready to call *People* out of  
 the *Church*, or to *excommunicate*, but to conduct  
 himself upon all *Occasions*, by *solid Measures*,  
*&c.* nor to *violate* the *Unity*,  $\pi\epsilon\gamma\ \pi\acute{\alpha}\nu\tau\omega\ \phi\upsilon\lambda\acute{\alpha}-$   
 $\omega\tau\epsilon\omicron\varsigma$ ,  $\omega\ \epsilon\pi\iota\sigma\kappa\omicron\pi\omicron\iota\ \tau\acute{\alpha}\varsigma\ \delta\epsilon\alpha\upsilon\varsigma\ \kappa\epsilon\ \chi\alpha\lambda\epsilon\pi\acute{\alpha}\varsigma\ \kappa\epsilon\ \acute{\alpha}\theta\omega-$   
 $\gamma\acute{\alpha}\tau\epsilon\varsigma\ \acute{\alpha}\iota\tau\epsilon\iota\varsigma$  —  $\phi\epsilon\upsilon\gamma\epsilon\iota\ \delta\epsilon\ \kappa\epsilon\ \tau\acute{\alpha}\ \chi\iota\sigma\mu\acute{\alpha}\tau\alpha$ . *Con-*  
*stit. Ap. L. vi. C. i.* " *Take heed*, above all  
 " *Things*, O *Bishops*, of *dangerous*, and *horrid*  
 " *Heresies*, — and avoid *Schisms*; nor is it  
 " *lawful* to suffer the *Mind* to incline to *pro-*  
 " *fane Heresies*; nor for those, who are of the  
 " *same Mind*, or *Faith*, to *separate* from each o-  
 " *ther*, on the *Account* of *Ambition*, or *Love* of  
 " *Dominion*,  $\tau\eta\varsigma\ \tau\epsilon\upsilon\omega\sigma\epsilon\omega\varsigma\ \phi\epsilon\gamma\gamma\iota\lambda\iota\zeta\epsilon$ . *Take Care*  
 to *preserve* the *Unity*, *saith* *St. Ignatius* to *St. Poly-*  
*carp.* " 'Twas better, *saith* *Dionysius Alexandri-*  
 " *mus*, to *Novatus*, (who had set up a *Schism* at  
 " *Rome*) to have suffer'd any thing, to have  
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“ prevented the *Division* of the *Church*. Nor  
 “ would it have been less glorious to have suf-  
 “ fer’d *Martyrdom*, rather than to have divided  
 “ the *Church*. Nor would it have been less glori-  
 “ ous to have suffer’d *Martyrdom*, rather than to  
 “ have divided the *Church*, to have sacrific’d to  
 “ Idols. Nay, in my Judgment, it would have  
 “ been more illustrious. For here a Man under-  
 “ goes *Martyrdom* for his own Soul alone, but there  
 “ for the whole *Church*. If nevertheless now, af-  
 “ ter all, thou can’st persuade the Brethren, or  
 “ can’st force them to return to *Unity* and *Concord*,  
 “ thy *Merit* will exceed thy *Crime*. That will be  
 “ no longer imputed, but this will be justly ap-  
 “ plauded. But if in case thou can’st not induce  
 “ thy Brethren to return, then save thine own  
 “ Soul. I wish thee well in the Lord, if thou  
 “ studiest Peace. *Enseb. Eccl. Histor. L. VI.*  
 “ C. 45.

Had all the *Bishops* and *Clergy* been well aware  
 of these Things, in the beginning of this *Revolu-*  
*tion*; consider’d and lay’d to Heart the *Times*, ta-  
 ken the most proper Measures to have discharg’d  
 their *Duties*, *Consciences*, their *Obligations* to God  
 and his *Church*; consulted the most proper Mea-  
 sures to maintain the *Peace* and *Unity* of it, by pre-  
 venting *Divisions* and *Separations*; been unanimous  
 as to the *Unum Necessarium*, Matters relating to  
*Religion*, and for the *Promotion* of the *Salvation* of  
 all Men; by endeavouring in all *Sincerity* and *Sin-*  
*gleness* of Heart, to follow *Peace* with all Men, *Heb.*  
*xii. 14.* that is, to maintain *Peace* and all kind of  
*Charity* even with the common *Persecutors*, much  
 more with their Brethren of exactly the same *Prin-*  
*ciples* with them, tho’ weak and timorous, whom  
 they ought to have commiserated, comforted un-  
 der, and if possible, cur’d of their *Fears*; and by  
 no means have neglected, abandon’d, insulted,  
 F 3 upbraided,



upbraided, expos'd, dishearten'd, and dejected them; but rather, according to the *Apostle's* Advice, to have endeavour'd by all just and possible Means, to lift up the Hands which hang down, and the feeble Knees, and to make straight Paths for their Feet, lest that which is lame be turn'd out of the Way, but let it rather be heal'd, Heb. xii. 12, 13. but, by no means to have aggravated all their *Infirmities*, *Errors*, and really culpable Actions, to that degree, as to force them into *Despair*, or to harden them in their *Sins*, or to be so strait-lac'd and rigid, as scarce to leave them any *Shadow of Hope* even for *Repentance*, or to make all Methods of *Coalition* with them impracticable, what infinite *Mischiefs* might have been prevented? This is an *Extreme* ever to be avoided, and where it's possible, leaves a most certain *Impression of Guilt* upon those, in whose *Power* it was, to have prevented it. In this Case, *Martyrdom* it self was to have been incurr'd, rather than to violate the *Unity*; and sacrifice to *Idols* or *Devils*, or *Apostacy* itself, would have been equally as *innocent*. A mutual *Forbearance* would have become both sides infinitely better, with all *Lowliness* and *Meekness*, with *Long-suffering*, forbearing one another in *Love*, as the most proper, nay, in these Circumstances, the only Method of keeping the *Unity of the Spirit in the Bond of Peace*, which he most emphatically urgeth likewise in the following Verses. And so again in his *Epistle to the Coloss.* ch. iii. Put on therefore (as the *Elect of God*, holy and beloved) *Bowels of Mercy*, [*Compassions*] *Humbleness of Mind*, *Meekness*, *Long-suffering*, *Ανεξικτον*, forbearing [tolerating] one another, and forgiving one another, &c. and above all Things, put on *Charity*, — and let the *Peace of God* rule in your *Hearts*, (that *Peace* and *Union* mention'd *Phil. iv. 7.* viz. *Unity of Communion*) be your *Moderator* and *Guide* in all your Actions, umpire all your Differences,

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ences, reconcile you one to another, and preserve you from running into the Extremities of separate Communion, to the which also ye are call'd in [being Members of that] one Body [of Christ] c. 12, 13, 14. See Gal. vi. 1, 2. Tim. ii. 1.

Now, I say, if the Unity, the Communion of the Church, be of such vast Importance to Salvation, and Schism so pernicious and destructive to Souls; the one leading to Heaven, the other to Hell, as being in its own Nature worse than Idolatry it self, and infinitely more provoking in God's Account; what ought not all good Christians suffer, rather than be the Occasions of Schism, and to violate the Peace of Christ, even to die, to resist even to Blood, to undergo all Temporal Miseries, Persecutions and Torments, rather than violate this most sacred Unity, Peace and Charity, which is the Bond of Perfection, Coloss. iii. 14. the perfectest Bond and Union of Christians among themselves, as containing Christian Perfection, it being, as the Apostle saith 1 Tim. i. 5. the End [and Intention] of the Commandment [of God contain'd in the Law, and of Jesus Christ in the Gospel, as implying Love towards God and all Men, especially towards those of the Household of Faith, the Church of Christ, Fellow-Members,] especially if it proceeds out of a pure Heart, and of a good Conscience, and of Faith unfeign'd, a good Conscience! a clean undefiled Conscience, καθαρὴ συνείδησις; 2 Tim. i. 3. rightly instructed in, and guided by the Law of God, and his Holy Spirit. So that it's plain where this Charity, or Love of the Brethren, as St. John calls it, 1 St. John iii. 14. is not, that is, of his Fellow-Members of the one Church, the Unity is not; there cannot be a pure Heart, a good Conscience, or Faith unfeign'd, there can be no genuine or saving Knowledge of God, 1 Joh. ii. 3. nor no Taken or Evidence of his dwelling in us, and we in him, 1 Joh.

iii. 24. or that we have or are guided by his Spirit, 1 St. John iv. 13. because God is Love, v. 8. and Love is of God, v. 7. and Love is one of the Fruits of the Spirit, Gal. V. 22. and consequently where this Charity or Love of the Brethren, the Unity is not, there God is not, nor his Spirit, which is God; nay, which is a most lamentable Consideration, no! not the very Love of God himself, let what will be pretended, so saith St. John most expressly, *If a Man say I love God, and hateth his Brother, he is a Liar, for he that loveth not his Brother whom he hath seen, how can he love God, whom he hath not seen?* v. 20. Nay, and is a Rebel to God on that very Account, and opposeth God himself, sets himself in Battel array against him, and consequently must be look'd upon as out of his Favour, and to have forfeited all the Authority and Commission he receiv'd from him, by such mis-conduct; and acting against his express Order and Commandment. And this Commandment have we from him, that he who loveth God, loveth his Brother also, [that is, keep the Unity] v. 21. Compare St. Matt. xxii. 37, 39. St. John xiii. 34. and xv. 12. 1 St. John iii. 11, 23. Again, by this want of Love for the Brethren, the Unity, or by being out of the Communion of the Church, divided, separated from it, and casting our selves off from the Fellowship, *κοινωνία* of the Brethren or Society of the one Body of Christ, we lose the *κοινωνία*, Fellowship with the Father and his Son Jesus Christ, 1 St. Joh. i. 3. because by our Hatred, or forsaking the Brethren, we walk in Darkness; however we may pretend to the Light. He that saith, he is in the Light, and hateth his Brother, is in Darkness even until now, 1 St. Joh. ii. 9. and walketh in Darkness, that is, in the Paths that lead to Death, because he really knoweth not whither he goeth, because that Darkness hath blinded his Eyes, [having lost the Way, the Light, and the Life] v.

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11. So that if we say, [pretend, profess, with never so much seeming Assurance] that we have Fellowship with him, and walk in Darkness, [forsake the Fellowship or Communion with the Brethren] we lie, and do not the Truth: But if we walk in the Light, as he is in the Light, we have Fellowship one with another, and [thus being in Communion with the Brethren, or in the Unity] the Blood of Jesus Christ his Son cleanseth us from all Sin, [only in the Communion of the one Body, by no means out of it.] But lastly, another dismal Effect of deserting the Communion of the Church, express'd by Hatred of the Brethren, is, that Schismaticks are in an actual State of Death, as thereby depriv'd of the Principle and Hopes of Eternal Life, the *χρῆσμα ἀπὸ τοῦ ἁγίου*, the *Uction* from the Holy One, that is, the Holy Spirit, 1 St. Joh. ii. 20. We know that we have passed from Death unto Life, because we love the Brethren, [keep the Unity of this Spirit;] he that loveth not his Brother, abideth in Death, [is dead, as having no Principle of Eternal Life in him, because a Murderer;] whosoever hateth his Brother, is a Murderer, and ye know that no Murderer hath Eternal Life in him, 1 St. Joh. iii. 14, 15. A sad Consideration for such, who divide the Church of Christ; by so doing they become not only Murderers of themselves, but of their Followers, because all their Ministrations must be in vain, being destitute of that Uction, which alone can give Validity and Efficacy to all holy Ministrations: And, alas! what can they pretend to, when even their Prayers in Schism are unacceptable, ineffectual. For this Love of the Christian Fraternity or Brotherhood, is the Condition of our Prayers being heard, as the same Apostle writes, 1 St. Joh. iii. v. 22. And whatsoever we ask, we receive of him, because we keep his Commandments; and this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another as he gave us Commandment,

"*Commandment*, v. 23. So that we pray, we ask  
 "in vain, so long as we live at Enmity and Vari-  
 "ance with the Brethren, [or out of the one Com-  
 munion of Saints, being divided from the Catholick  
 Church.] See the *Ax laid to the Root of the Tree*, or  
 the *Anabaptists Mission and Ministry examin'd*, &c.  
 pag. 57.

Hence then we may plainly see that Charity,  
 the Love of the Brethren, is the Characteristick of a  
 true Christian, or Catholick, and Hatred the Chara-  
 cteristick of a Schismatick, and withal, that Charity  
 indeed is so essential to the constituting of a Christi-  
 an, that no one can be a Christian without it, and  
 that without it, all other Pretences are nothing  
 worth: It's in vain without this, to pretend a  
 Faith unfeign'd, a pure Heart, a good Conscience, the  
 Love of God, Zeal for the Gospel, purer Ordinances,  
 such an one's Religion is vain, St. Jam. i. 26. he  
 may conceit what he pleaseth, he flatters himself  
 with vain Hopes, deceiveth himself, if he thinks  
 his Religion should ever stand him in any Stead  
 before God, &c.

I shall only add, that the main Drift of this  
 Epistle of St. John's was to caution the Faithful  
 against Seducers, Schismaticks and Hereticks, and  
 to confirm them in their Christian Course by a close  
 Adhesion to the Unity, and inseparable Communion  
 with the Brethren, by which Communion or Fel-  
 lowship with the Brethren alone, they could be ena-  
 bled to preserve their *κοινωνία*, Communion Fellow-  
 ship with the Father, and the Son, and Holy Spirit,  
 ch. i. v. 3. compare 1 Cor. xiii. Job. xiii. 15. So  
 that he who was divided from the visible Commu-  
 nion of the Society of the Church or Saints, was to  
 be, *ipso facto*, divided from the Father, Son, and  
 Holy Spirit, and to be look'd upon as dead, in  
 Darkness, and under the Influence and Dominion of  
 the Prince of the Power of Darkness, Eph. ii. 2,

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the Prince of this World, in a far more deplorable Condition than the very Heathens, and more estranged from God. Out of this Society, no Salvation, no Faith, no Hope, no God, no Christ, no Holy Spirit, so S. Cyprian, *passim*. This Society one, and cannot be divided. There can be no Members of Christ, no Heirs of Salvation out of this Society, because no initiating or confirming Ministrations out of it. But ye are come unto Mount Sion, and unto the City of the living God, [by Baptism] the heavenly Jerusalem, and to an innumerable Company of Angels, [with whom all Christians have Communion in the Church,] to the General Assembly and Church of the First-born, [to the Dignity of being Members of that Congregation of Jews and Gentiles, where Angels and Men join together, and make up the Assembly of the Church, made up of Apostles, the First-fruits of the Faith, Rom. viii. 23.] which are written in Heaven, [and of all those eminent faithful Persons, whose Names are honour'd and recorded in the Book of God, register'd in the *Matricula Ecclesie*, and so matriculated in Heaven] and to God the Judge of all, and to the Spirits of just Men made perfect, [nay, to the Presence of God himself, and all the Saints that are now in Bliss,] and to Jesus the Mediator of the New Covenant, [yea, unto Jesus Christ, who, as a Mediator between God and us, hath establish'd a second Covenant, and assur'd us that it is indeed the Covenant of God, and consequently that we may be confident, that God will perform his Part of it, and now requires of us, and gives us Grace to perform ours,] and to the Blood of Sprinkling, &c. [and to his Blood, with which we must be sprinkled, before we can be admitted into Heaven, &c. Heb. xii. 22, 23, 24. All which Privileges are only to be had in the Unity of the Church, and are certainly lost by those, who had an actual Title to them, by breaking off from the Church,



Church, or ceasing to be Fellow-Citizens of the Saints, and of the Household or Domesticks of God, as those lose all the Privileges of a Corporation, that are expell'd out of it.

Thus then the Society or Fellowship of the Church, is a Society or Fellowship with God and Christ, *Nec habere societatem cum Deo quisquam valet, qui non primis unitur Ecclesia societati.* "Nor, saith our Country-man venerable Bede, can any one have Fellowship or Communion with God, before he is united unto, or become a Member of the Church? For as S. Cyprian saith, *Quisquis ab Ecclesia segregatus adultera jungitur, a promissa Ecclesia separatur, nec perveniet ad Christi pramia, qui reliquerit Ecclesiam Christi, alienus, profanus est, hostis est.* — *Eccl.* — *Cum Deo manere non possunt, quia esse in Ecclesia Dei ananimes noluerunt. Ardeant licet flammis, & ignibus traditi vel objecti bestiis animas suas ponant, non erit illa fidei corona, sed pœna perfidia, nec religiosa virtutis exitus gloriosus, sed desperationis interitus, occidi talis potest, coronari non potest, S. Cypr. d. unit. eccl.* "Whosoever is segregated from the Church, is join'd to an Adulteress, and separated from the Promises of the Church; nor shall he arrive at the Rewards of Christ, who hath forsaken the Church of Christ; he is an Alien, profane, and an Enemy. — They cannot remain in God, because they would not be unanimous in the House of God. Though they burn in the Flames, and being cast into the Fire, or thrown to wild Beasts, give up their Ghosts, it shall not be a Crown of Faith, but only the Punishment of their Perfidiousness, nor be look'd upon as the glorious Exit of religious Fortitude, but a Death, their Desperation hurry'd them into: Such a one may be kill'd, but cannot be crown'd. Hence excommunicated Persons being separated from the Church, are in like manner se-

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parated from God and Christ. And truly our Fellowship [or Communion] is with the Father and with his Son Jesus Christ, as being Partakers of that Grace and Immortality, which is brought to Light thro' the Gospel, 2. Tim. i. 10. By this our Fellowship becoming Partakers of the Divine Nature, 2 Pet. i. 4. For he who is join'd [cleaveth] unto the Lord, is one Spirit: But nothing of all this, out of the Unity, Society, and Communion of the Church of Christ!

Were these things then seriously reflected on, and laid to Heart, by all that profess the Name of Christ, especially the Ministers of Jesus Christ, how careful and zealous should they be to preserve the Unity, whatever Trials, and Temptations, whatever Loss, and Sufferings they underwent? Were all Christians careful to discharge their Duties, with Relation to this Unity, and Communion, according to the Commandment of Christ, they could not refuse the sacrificing all they have, Estate, Life, and Limbs, rather than hazard the Peace of the Church, by Discord, and Divisions, which they, by their Humility, Meekness, and Condescension, Brotherly Kindness, Charity, and Compassion, ought, in Duty, at the Peril of their Souls, to prevent, rather than be the unhappy, nay, wicked Occasions of the Loss of Souls, the perishing of their Flocks. For when by Divine Providence, their personal Care, and Attendance, becomes altogether impracticable, either by an over-ruling Force, or thro' Imbecility, and want of Courage, or Capacity; in these Instances, their present Duty is to yield to the Times, \* to yield to Necessity; and to such Provisions they may in such Circumstances submit unto, and be thankful, rather than the Church should be rent and torn in Pieces, and their Flocks

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\* Καίρω καὶ γενέσθαι μὴδ' ἀντιστεῖν ἀνέμοισι. Phocyl.  
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*Flocks* utterly expos'd to Ruin: Thus there would be no *Necessity* of setting up *ineffectual, inoperative, uncanonical Principles of Unity*, that can never answer the *Necessities* of the Church: But by a *pious, and seasonable Compliance* with the *Providence* of God, which governeth and disposeth of all Things, the *Unity* might still be kept, and all the *dismal Effects* of *Schism* prevented. Whereas *Pertinaciousness*, on the other Hand, and *kicking against the Pricks*, in this Case, can tend to nothing but *Scandal*, the *unbinging* of all Religion, and the *Enlargment* of the *Kingdom of Satan*, by the *insisting* on *frivolous Things*, and an *entire Remissness* of *Care*, and *Vigilance* for the *Flock of Christ*, nay, even the *little Ones*, the most *inconsiderable* of them in *Human View* and *Appearance*. But *who*so shall offend one of these *little Ones*, which believe in me, it were better for him, that a *Mill-stone* were hang'd about his *Neck*, and that he were *drown'd* in the *Depth* of the *Sea*, *St. Matt. xviii 6*. offend! ἀρτιὰ ὄντες, qui despiciunt atq; vituperant, offend, that is, *despiseth, undervallueth, neglecteth*, as beneath his *Care*, and *Notice*, *S. Chrysost.* ὀβριζὼν, *injuria affecerit, vel contumelia*, saith *Theophylact*, uses them *scornfully*, and *contumeliously*, or behaves himself *insolently* towards them, in *Instances*, wherein a *contrary Conduct*, is in all *Duty*, requir'd of him; even when this *little, humble One*, tho' perhaps, in *Reality*, great in himself, and *God's Account*, *αὐτὸς σπουδαῖος καὶ τιμωρὸς*, *Theoph.* whom he ought to *receive*. v. 5. (take *Care* of, *instruct*, and by all possible *Means*, promote in the *Ways* of *Righteousness*, and *Salvation*) by his *Supineness*, *Negligence*, *Discouragement*, or *evil Example*, shall be turn'd out of the *Christian Course*, or *Way* of *Salvation*, out of the *Christian Unity*; 'Twere better for him, that a *Mill-stone*, &c. that is, he shall be liable to a more severe *Punishment* than *Temporal Death*, that is, *Death eternal*. But



But lastly, least of all, would there (should the *Supreme Pastors* discharge their *Obligations* with all *Sincerity*, in such Instances) be any possible *Occasion* for keeping up a *Separation* on the *Foot* of *Presbyters*, whilst there could be no *Grounds* for *Schism*? Certainly the *Presbyters* could never, as hath been said, pretend any *Injuries* done to them, by now unexceptionable *Canonical Bishops*; surely *Presbyters* have no *Claims* against *Bishops*, if not! what *Spirit* must move them to set up a *Sham-Church* at all, which *Sham* must expire with them? In which, to keep up a *causeless Schism*, and *opposite Altars*, and *Communions*, against *true Bishops*, *Altars*, and *Communions*, and to whom they, in such Circumstances, will have, only, *Nullities* to oppose, as hath been said; especially, when these are no new *Terms* of Communion, no *Innovations* in Doctrine; but exactly the same they ever were, and all they, modestly, can desire.

If they object, any Thing that is *Personal*, as to the *Bishops*, and *Clergy*, even as to what they look upon as most *vile*, and *scandalous*, even that will not do their *Business*, or in the least justify a *Schism*, from the present *Church*: In God's Name, how comes it to pass, that that should be a *proper Ground* for *Objection*, that was not so to our *B. Saviour* and his *Apostles*? For a Course of many Years, how often were the *High-Priest*, among the *Jews* depos'd, and others set up arbitrarily by the *State*, and by the *Romans*, last of all? And yet we find no *Schisms* occasion'd thereby, particularly, that it was no *Obstruction* as to our *Saviour's*, or the *Apostles* communicating with them. What *Personal Crimes* can they object against the present *Bishops*, and *Clergy*, parallel to that *National Guilt*, the whole *Body* of the *Jews*, *Priests*, and *Laity*, contracted in a most *presumptuous*, *violent* and *deliberate* manner, by *Murdering the Prince*.

Prince of Life, and even their National Liege Lord, as likewise, by a contumacious Rejection of the Gospel, the Terms of Peace, and Reconciliation, for many Years, after our Saviour's Passion, Resurrection, and Ascension, and after all possible Ways of Conviction? Can the most flagrant Uncharitableness, and Censoriousness, fix any thing of this Nature upon them? And yet, why should any thing less be accounted a sufficient Motive, or Reason for Separation from them, much less Schism? If infinitely greater Objections, and Exceptions against the Jews, were not look'd upon by our Lord and Master, and his Apostles, (whose Examples are to be our Rule and Guide) to be sufficient Reasons to induce them to separate from the Jewish Communion; surely less, can never justify our Separation from our Brethren; but, None! a Schism; unless we can give Demonstration of greater Purity, and more exact Casuistry, than even they can pretend unto. And yet the holy Apostles kept up Communion (a) with these Murderers, and even Blasphemers, Hypocrites, and all that was wicked and abominable, and omitted no Opportunities, and

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(a) The Apostles, after our Saviour, frequented the Jewish Temple, Luke xxiv. 53. and observ'd their publick Hours of publick Worship, Acts iii. 1. acknowledg'd the Authority of the High Priest, &c. — And they frequented the Jewish Temple, tho' they had separate Meetings for the breaking of Bread, and other Institutions of the Christian Religion, which they could not have in the Jewish Communion: From which they did not abstain, while it lasted, in the World, that is, 'till the Destruction of Jerusalem by the Romans. By all which Examples, we are instructed how strongly we are to adhere to the publick Communion of the Church, and so suspect all pretended Inspirations [or private Impulses] which would draw us away from it. Snake in the Grass, P. 59, 60.

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and *Occasions* to convert them with all *Humility*, *Condescension*, *Love*, and *Affection*, even at the *Peril* of their *Lives*, tho' continually persecuted by 'em, see *Acts* xiii. v. 40, 51. that is, for about the Space of 13 Years. In a Word, whatever *Crimes* may be laid to their Charge, they are only *Personal*, not *Nullifying*, or *Incapacitating*, and so give no solid Occasion for a *Separation*; unless these *Gentlemen* think it more eligible, to be guilty of the *greatest positive Crimes*, out of an unaccountable *Nicety* and *Tenderness*, to avoid the *fanciful Guilt*, in this Case, of contracting the *Guilt* of others, which are certainly less, if we judge *righteous* and *charitable Judgment*. So that whatever may be urg'd as to this *Topick*, will not do the *Business* by a great deal, if after all that may be said, in good Earnest, by *communicating* with them, they do not, or are under no *Necessity* of *partaking* in their *Sins*, which they will find a *Difficulty* to prove. Such monstrous *Opinions*, and *Practices*, do these modern \* *Αιρετικοί*, run into, and set up, when hurry'd on by their *Uncharitableness*, and *particular Views*, whilst they know, that in this Matter, they only impose upon their Brethren, and most fallaciously cast a Mist before their Eyes, merely to ensnare them, and trapan

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\* *Acephali* Henoricum Zenonis Imperatoris scriptum, quo scilicet ad Unionem ecclesias perducere voluit, propterea quod ille sanctam quartam Synodum Anathemati non subjecisset, minime receperunt. *Acephali* autem ob eam causam dicti sunt, quod sub Episcopis non fuerint. Proinde Episcopis & Sacerdotibus apud eos defunctis, neq; Baptismus juxta Solennem & receptum Ecclesiae morem apud eos Administratus, neq; oblatio, aut res aliqua divina facta, ministerium vœcclesiasticum, sicuti mos est, celebratum est. *Niceph. Callist. E. H. L. 18. C. 45.*



them, for the Truth of which, I challenge them, and appeal to their Consciences.

But they are *Schismatics*, having sided and taken part with *Intruders*, against their *lawful* and *proper Bishops*, and so have *actually*, and will involve all that *communicate* with them, in *Schism*, because it is a Sin in its own Nature, *contagious*; and he that joins with a *Schismatick*, becomes a *Schismatick*.

Why, truly this is an *heavy*, and a *true Charge*, if the *Fact* be *true*; but God forbid it should. I should rather *hope*, that even each side, tho' *opposite*, in some Sense, are by the *Blessing* of God, and have been hitherto, free from this terrible *Imputation*.

I yield indeed, that some *Bishops* have been *depriv'd* by a *Lay-Authority*, and so (according to the *Canons*) *incompetent*, and others *consecrated* into their Rooms; turn'd out by an *irresistible Force*, and others put in; but it does not follow, that, hereupon, a *Schism's* commenc'd at the very Moment the *new Bishops* were either *consecrated* unto, or took *Possession* of the *respective Sees*, or these *Secundi* were *Nulli*, these *Secunds* were *None*, in the Notion of *S. Cyprian*. For if we look into the most *ancient Accounts* of *Schisms*, where the *Cyprianick* Notions, and true too, I grant, take Place, we shall find the *Parallel* will not hold *exact*, because in these *ancient Instances*, the *Circumstances* of Things quite alter the *Case*, and evidence a strange *Disproportion* between these *modern Cases*, and theirs. The *ancientest Schisms* arose from *Factions* and *Divisions* arising in the *Church* alone, whereas the *Deprivations* here, arose from the *State*, and the *Church* was purely *passive* in the Matter. Thus, if we look into the *Schism* in the *Church* of *Corinth*, in *St. Clemens Romanus's* Time, there we shall find the *Bishops* depos'd by  
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ad Ant  
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xlii. ad  
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est, non  
(c) Q  
est, qui  
(d) Q  
Unitaten

their *Inferiors*; compare Page the 5th of *Junius's Edition*, with Page 57, 58, 63. So likewise in *St. Cyprian*, we find that *Novatianus* was set up by the flagitious *Schismatick Novatus*, a *Bishop*, and some others of his *Faction*, against *Cornelius*, who was canonically elected, and consecrated; and therefore *St. Cyprian* had most just Reason to call him, *Adulter atq; extraneus*, (a) an adulterous and an extraneous Bishop, as being elected and consecrated in Opposition to a lawful Bishop, (constituted by sixteen Bishops) by a Parcel of Deserters, whom he had made drunk before hand, that they might not be well aware of what they were going about. An Adulterous, an opposite Head, out of the Church, and therefore Nullus, no Bishop. (b) Nay, so far from being a Bishop, that he could not be even a Christian, (c) because not in the Church of Christ, and therefore forfeiting not only the Privileges of a Christian, but even the very Name and Character of a Bishop; (d) because there can be no such Thing as a Bishop, or a Priest, but within the Church, no more than there can be a King without Subjects, or a General without an Army, or at least a Right and Title to be so, because without this, none can be oblig'd to acknowledge them to be such, or to be in Subjection

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Nisi si Episcopus tibi videtur, qui episcopo in ecclesia a sedecim Coepiscopis facto, adulter atq; extraneus Episcopus fieri a desertoribus per ambitum nititur. S. Cypr. Ep. Lii. ad Anton.

(b) Adulterum & contrarium Caput extra ecclesiam. Ep. xlii. ad Cornelium. — Et cum post primum secundus esse non potest, quisquis post nūm, qui solus esse debeat, factus est, non jam secundus ille, sed nullus est:

(c) Quisquis ille est, & qualiscunq; est, Christianus non est, qui in Christi ecclesia non est. *ibid.*

(d) Qui nec fraternam charitatem, nec ecclesiasticam Unitatem tenuit, etiam quod prius fuerat amisit. *id. ibid.*

to them) by his not maintaining *Brotherly Love*, and *Ecclesiastical Unity*.

Now, what is all this to the Case in hand, between our *depriv'd Bishops*, and those in *Possession*? By an *Act of State*, some of our *holy Fathers* were *depriv'd* for not complying with the *new Oaths of Allegiance*, and so *incapacitated* by *Premunire*, &c. for the future, to fill their *Sees*, or *Thrones*, to exercise *spiritual Jurisdiction* in their respective *Dioceses*, or to demand the *Obedience* of their *Subjects*, so as to discharge their *Functions*, in any manner, *answerable*, or proportionable to the *Necessities* of their *Flocks*, which *few* of them, if any, ever attempted it! found it in a very short Time *impracticable*, next to *impossible*, and in a manner *fruitless*, especially being universally *deserted* by *Clergy* and *People*, partly out of *Inclination*, and partly out of *Fear*. But here was nothing of a *Combination* of their *Collegues*, and *inferior Clergy* against them, that ever appear'd, nay, it was apparently against the *Desires* of the *Clergy* universally, to have the *Bishops depriv'd*, and a *considerable Body* of them, *vid. APPEND. Numb. I.* as I have been inform'd, *petition'd* against it, in behalf of them, and I do not question, but *Multitudes* would have done the like, had it been thought *feasible*, in other *Dioceses*; so that here was nothing of erecting *Altars* against *Altars*; most of these *Bishops* gave over *acting*, and submitted readily to their *Suspensions*, some *retir'd* from their *Dioceses*, and never return'd to them after, to take any the least *Cognizance* of their respective *Charges*. Here were no *Intrusions*, the *New-consecrated Bishops* came *peaceably*, without any *Opposition*, into the *Sees*, that were *vacant*, so far as *Absence*, or *Non-residence* made them such, or even *Cession* could make them, in most *Senses* of the Word *Cession*, by entering no manner of *Protestations* against

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gainst their *Elections*, *Consecrations*, or *Installments*, which is look'd upon as very material in these *Cases*, or by refusing them *Possession* of all Things, excepting in the *Case* of the *Arch-Bishop*.

I do not deny, indeed, but if our *holy Fathers* had fore-seen a just *Occasion*, and an *absolute Necessity* from the *general Adherence* of their *Subjects* unto them, and *Zeal* for them, according to the *Examples* of the *Primitive Christians*, (of which divers may be produc'd, out of the *Records* of the *Church*) here had been most *justifiable Grounds* for a *Separation*, and for charging their *Opposites* with *Schism*: They would then have been under an *indispensible Obligation* of going on with their *respective Functions*, of *cautioning* their *People* against all *Compliance* with, and *Submission* to their *Rivals*, of *challenging* their *Obedience*, of *preaching* up their *Duty*, of giving them all *Opportunities* of *Resort* unto them, and *Communion* with them, whatever *Risques* and *Dangers* they had incurr'd thereby: But whilst they found their *respective Flocks* run counter to them, and their *Duty* in general, nay, directly turning against them, and so found their *Duty* *impracticable*, even by the *general Contagion* their *People* had contracted, which render'd them *incapable* of, and *unqualify'd* for their *Communion*, and *Care*, the *best Expedient* in such an *Instance*, was, what they made *Choice* of, \* to *withdraw* from them, and leave them to

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\* After the Example of *Martyrius*, Bishop of *Antioch*, a most *holy Prelate*, who finding that his *People* made no *Pro- ficiency* under him, notwithstanding all his *holy Exhortations*, but daily grew worse and worse, at length took his *Leave* of them in these Words, as *Godeau* relates them, *Hist. d' Eg- lise*. vii. siecle L. i. §. XLvii. *Je quitte un' Clerge disobeis- sant, une People Rebelle, une Eglise dereglee & corrumpee*. I quit, saith he, a *disobedient Clergy*, a rebellious, incorri- gible *People*, a disorderly and corrupt *Church*.

that Provision that Providence had made for them, by which Means, all Pretensions of Schism were cut off; and what, in other Circumstances would have become Criminal, viz. joining with the new-consecrated Bishops, became now a necessary Duty, and even for the Preservation of the Church, and publick Worship, which by a contrary Conduct might have provok'd its Ruin, which may be easily apprehended by all who reflect upon what is past; for which, all who sincerely love and pray for the Prosperity of our Sion, ought to be thankful, and to applaud, and congratulate the Conduct of our late Fathers, and by no Means to blame and condemn it.

And to convince such, who may be too forward to pass their Censures in this Case, I only advise them, in the Fear of God, to weigh Things sedately, and seriously to reflect upon what hath been done in a neighbouring Church, and then to lay all together, and to tell me, whether in the Circumstances we were in then, we had not great Reason to expect, upon our Holy Fathers standing out, and Renitency, the same Measures might, in all Probability, have befall'n us, as once the African Church under Hunneric; or in the late troublesome Times, to have had the Episcopate itself abolish'd, and our Candlestick remov'd, and the whole Nation over-run with Atheism and Heresy. See Victor Vitensis, de Persecut. Vandolica. To have all our religious Assemblies prohibited, all Ordinations by Bishops superseded, and Baptism. And as to have the Laicks, to put them out of all Offices of Trust and Profit, to incapacitate them to make Wills, to be Heirs or Executors. Vid. Godeau. Hist. d' Egl. L. III. V. Siecle. § XXVI. XXVII. But to proceed.

Besides, whatever inherent Rights these Holy Fathers of ours had, of which there needs no Dis-

pute

pute, to exercise their *Functions*, as *Circumstances* stood; yet, even by their whole *Conduct*, whatever it was, it is manifest to all the World, that their *Flocks* could reap little or no *Benefit*, or *E-dification* by them; and tho' whatever they offer'd in this Kind, as to some Particulars of highest Concernment, hath been *publickly* enough known to the *Government*, and their *Colleagues*, little Notice hath been taken of them, nor no *Obstruction* given them, by express *Prohibitions*, *Prosecutions*, or the like; so that they have been at *Liberty* to have done much more, than they ever thought fit; even for the *Service* of that little *Flock* that have adher'd to them. So wide is the Case of the *Schismatics* just mention'd, from that we have under present Consideration. So that here hath been neither setting up *Altar* against *Altar*, or keeping up *Altars* by any express *Deputations* to their *Adherents*, in *Opposition* to any, who were to invade their respective *Thrones*, and, consequently, no *Intrusion*. The new *Bishops* found no *opposite Altars*, nor *opposite Bishops*, nor *opposite People*; the State had clear'd the Way for them, the *Bishops* were gone, the *Clergy* and *People* submitted unto them, and own'd them; there was nothing to hinder them; and if these new *Bishops* had refus'd to succeed in their Places, it would have been no *Service* to the *Depriv'd*, or the *Church*; new Measures far more *destructive*, in all Probability, would have been taken; nor could it be expected, that the State would ever have condescended to let such proceed in their own Way of Management, whom they conceiv'd so averse to them; and, for that Reason, treated so rigidly. Whereas in these *primitive Times*, the *Church* enjoy'd all her *Rights* entirely, being a *distinct Society*, subsisting by her own *Laws* or *Canons*, and altogether independent on the State; which was not only *distinct* from



her, but opposite to her. Her Elections were all within her own Power, the State no Way interposing in them; the People under no Manner of Restraint, but with Reference to their Ghostly Superiors; under no Coercion, but spiritual; had no Bishops set over them, but with their own Consent and Approbation, and often desir'd by them: So that if by the crafty Insinuations of intriguing, ambitious Schismaticks, they were impos'd upon to set up Anti-Bishops against their Canonical Bishops, they were free, and at Liberty to do what seem'd good unto them, without any Apprehensions from the State; which was apt enough to encourage such Divisions, in order to break them in pieces, and so destroy the Christian Religion, unless where they might think the publick Peace might be disturb'd, and the Government endanger'd; and both Parties might all and prosecute their Designs, without ordinarily incurring Premunures, by the Contempt of the Civil Authority, or exposing their Persons or Estates, as Rebels and Traitors.

But in the Case before us, all contrary! None at Liberty to act, but by mere Connivence, who are not under the Protection of the Civil Government, and authoriz'd so to do by it, after being duly qualify'd by Submission unto it, by Oaths and Subscriptions, &c. so that all Ways are precluded to such, who refuse to do what the State requires of them, under such Penalties; in View of which, the depriv'd Bishops have all along refus'd to do any Acts, that might look like Acts of Jurisdiction; and only such, against which lies no express Exception; which they have been permitted to do quatenus Bishops; but, by no Means, as Bishops of such or such Titles, only as Catholick Bishops; which would never have been refus'd to any foreign Bishops, were we in Communion with any, in the Catholick Church, out of our own Dominions. And

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all this! by no Means, as it is most reasonable and consistent to think, on the Account of *Schism*, in the true primitive Notion of it, but in Compliance with the Weakness or Infirmities of such, who had taken Offence at the *Publick* upon some *civil* Accounts, and for fear of giving them Occasion of farther *Scandal*; and so hurrying them on to some *Extreams* of an infinitely more dangerous Nature, than *joining* with the *publick* *Communion*; for which I dare *appeal* to the Consciences of those who are alive, could they be prevail'd on, to speak their Thoughts freely, whatever some may talk of *Schism*, who have the least *Reason* or *Right* to concern themselves to make so much Noise on't; and by their Behaviour and Management, are the most justly liable to the *Guilt* of it themselves; tho' in *Fact*, and in Consequence of truly *Catholick Principles*, they make a *Fest* of it, and are certainly, strictly and properly speaking, going to be *Schismaticks*, if there be any such Thing as *Schism*; and involve all their Adherents in the *Guilt* and *Contagion* of it, except where their *Ignorance* may absolve them, if Persons may be in a *State* of *Schism*, and not properly or strictly *Schismaticks*; of which more hereafter. So that hitherto we have found no Grounds to fix the pretended *Schism* upon.

Neither can it be *inferred*, even from their *Conduct* and *Practice*. If it be urg'd from their not *communicating* with the *publick Assemblies*, or hitherto *Separation* from the *Publick*, I deny, that it is a just *Consequence*, unless every *Separation* be a *Schism*; which no sober, and intelligent Person will say; or as if nothing but a *Schism* could be a *Ground* for *Separation*. Nor can I believe the Name of any one of the *depriv'd Bishops*, dead or living, can be produc'd, that hath said, or will positively say, that the *Reason* of their not *communicating*



communicating with the Publick, is, because their *Intruders* are properly *Schismatics*, and their *Communion* contagious, in the *Primitive* and *Cyprianick* Notion of *Schism*; and all they do, in this Notion, *invalid, null, unaccepted, and unratify'd by God*; I dare engage none of 'em ever did, nor none now living will say so in Consequence of the fore-said Notions, that have been *espous'd*; and are more hotly now, than ever, insisted upon by those, who are so *averse* to *Peace* and *Unity*.

Did ever any of them, or do any of 'em now say, that their *Baptisms* and *Ordinations* are void? Nay, have not they admitted their *Ordinations*? And have not they admitted Persons of the other *Communion* to their *Prayers*, and sent to their *Communions*, and allow'd it unto some nearly related to them? All which is *Demonstration*, that they do not look upon the *publick Assemblies* as *Schismatical*, nor the *Bishops* as *Anti-Bishops*, in a strict Sense, in the *Cyprianick* Sense, to be sure; which plainly shews, that some of your *Fellow-Presbyters* are of quite *different*, nay, *opposite* Sentiments to their *Bishops*, and proceed upon quite *different Principles*; which, by the Way, is sufficient Evidence to say, that some of you have no Principle of *Unity*, in the obvious Notion of it, to head them in their *Separation*; which is just upon the Point to commence *Schism*, as carry'd on by *single Presbyters*, even at present, upon that *precarious Pretext*; because it is (as insisted on by them) *positively*, and *de facto*, false, nothing but *Swam*; to prove which, more hereafter. Therefore, whatever is the *Cause* or *Grounds* of the *depriv'd Bishops* not communicating with the Publick, it is not the *Schism* set up by what you call *Anti-Bishops*; for, strictly speaking, neither *First* nor *Seconds* act in Opposition to each other. The *depriv'd Bishops* have ceas'd acting ever since their *Suspension*, nor  
never



never put in Bar to the Proceedings of the other *Bishops*, nor the complying *Bishops* to them. None of the *depriv'd Bishops* ever put Pen to Paper, to assert their Cause, or to charge the others with *Schism*, nor expressly forbid their *Flocks* joining with the *new Bishops*, upon the Account of *Schism*, (let them prove it if they can) or appris'd them of the Danger and Hazards they would incur thereby; or gave their *Flocks* fair Opportunities of Application unto them, for their spiritual Concerns, and encouraging Liberty to resort to them, and communicating with them, which is a grand *Presumption*, that they never conceiv'd it absolutely necessary, as in the Case of *Schism*, by Way of preserving them from *Infection*; otherwise, instead of holy, careful, and tender *Fathers*, they must, to all pious, and intelligent *Christians*, appear to be of a contrary Character, nay, mere *Mercenaries* in the highest Degree, and as to their *Trust*, highly *perfidious*, which I will not believe, and which God Almighty forbid, for their own Sakes, and for the Sake of all their *Fellow-Christians*.

So then it's clear, there never was any *Schism* yet commenc'd among the *Members* of the Church of England, since the Revolution, no opposite *Altars*, no *Anti-bishops*, no Charge of *Schism* on either Side, no rescinding each others *Acts*; tho', at the same Time, I'll own, there hath been, and is yet a *Separation*; but after all, as far as I am able to guess, grounded chiefly upon some personal *Dislikes*, and something in the *Prayers*; which, however might, for a considerable Time, be a sufficient Ground for a *Separation*, yet doth not make the *Communion* it self *schismatical*; and consequently those who join in it, by its *Contagion*, *Schismaticks*. I shall not stand to insist upon either *Heads*, but only remit you to what I have hitherto said lately as to the one, and to Mr. Dodwell's

*Dodwell's farther Prospect, &c.* as to the other, in which I presume the *Matter* is so far determin'd, as not to give any considering, judicious, unprejudic'd Persons, farther Trouble about it.

All I shall add at present, is only this, that however some of our *depriv'd Fathers* may, and do look upon the *Secunds* as *Anti-Bishops*, because *illegal*, and *uncanonical*, with respect to the *Injury* done them, by *Lay-Deprivations*, and, possibly, may have *encourag'd* the *Debates* thereupon, so far as to manifest the *Injustice*, and *Sacrilege* of such Proceedings; yet I cannot conceive, (without supposing them guilty of the greatest *Inconsistency* in the World, and want of *Principles*, by reflecting upon their *Conduct*) that they *deem* them *Schismatics*, or think their *claiming*, makes them *Schismatics*, or that their *dropping* their *Claims*, would make them *Canonical*, and *Catholic* genuine *Bishops*; for if so, it would be impossible to know their *Judgments* in the Case, (the *Trumpet* giving an *uncertain Sound*) and for their *Subjects* to *practice* accordingly; but all that can be made of it, is only this, that they conceive themselves to have a *Legal*, *Canonical Right* still, and that their *Submission* to the *Times*, and *Necessity*, and *seeming Cession*, is no *Bar* to their *Rights*, only *provisionary*, or a present *Provision*, by leaving their respective *Charges* to the *Care* of such as are *qualify'd*, in *Circumstances*, for the undertaking them, by *Way of Coadjutorship*, which to them was, and is utterly *impracticable*. See APPEND. Numb. II.

This, I conceive, is the utmost, and the best on't, that we can suppose in the Case, otherwise the Church of God amongst us, must have been run into the greatest *Confusions*, our *Sion* had been a *Wilderness*, a *Desolation*, and all our *pleasant Things* should have been *laid waste*, II. lxiv. 10, 17. then  
might

might it have been said indeed, by Way of Lamentation, of our Vine of the Lord's planting, *Why hast thou then broken down her Hedges, so that all they which pass by the Way, do pluck her? The Boar out of the Wood, doth waste it, and the wild Beast of the Field doth devour it, Psal. LXXX. 12, 13.* Then might we have taken up the Lamentation of the Prophet, *Judah is gone into Captivity, because of Affliction, and because of great Servitude; she dwelleth among the Heathen; she findeth no Rest; all her Persecutors over-took her between the Streights. The Ways of Zion do mourn, because none come to her solemn Feasts; all her Gates are desolate; her Priests sigh; her Virgins are afflicted; and she is in Bitterness. Her Adversaries are chief; her Enemies prosper; for her Lord hath afflicted her. — The Adversary hath spread out his Hand upon all her pleasant Things; for she hath seen, that the Heathen enter'd into her Sanctuary, whom thou did'st command, that they should not enter into thy Congregation. — I call'd for my Lovers, but they deceiv'd me; my Priests gave up the Ghost in the City, while they sought their Meat to relieve their Souls, Lam. I. 3, 4, 5, 10, 19. He (the Lord) hath violently taken away his Tabernacle, as it were of a Garden; he hath destroy'd his Places of the Assembly: The Lord hath caus'd the solemn Feasts and Sabbaths to be forgotten in Zion; hath despis'd, in the Indignation of his Anger, the King and the Priest. The Lord hath cast off his Altar; he hath abhorr'd his Sanctuary; he hath given up into the Hand of the Enemy, the Walls of her Palaces; they have made a Noise in the House of the Lord, as in the Day of a solemn Feast, Chap. II. 6, 7, 8. Because of the Mountain of Zion, which is desolate, the Foxes walk upon it, v. 18.*

To prevent, I say, this sad Destruction of our Zion, which must have been the Consequence of a real Schism, I humbly, and with Submission, conceive,



ceive, our *holy Fathers* hitherto, were always *very wary* in *charging* the other *Communion* with *Schism*; some of them, I'm well assur'd, have frequently express'd themselves to the contrary, and had gotten over that great *stumbling Block*, and almost only popular Argument, the *Prayers*, in Reference to *Re-union* again; of which, I conceive, they apprehended a great *Necessity*, Time having wrought off by Degrees their *deep* and *just Resentments*, and the *little Good* they saw, was like to accrue to the *Church*, by separate *Meetings*, and the great *Scandal* it gave to the *Publick*, and general *Contempt* and *Aversion* it expos'd the *Priest-hood* unto, besides the *Advantages* our *Enemies* of all sorts, took from these *Divisions*. To apply that famous Passage of *S. Clemens*, to our Case, *ἵνα τι ἔρεῖς καὶ θυμοί, καὶ διχομασίαι, καὶ χίσματα, πόλεμος τε ἐν ὑμῖν; ἢ ἔχι ἓνα Θεὸν ἔχομεν, καὶ ἓνα χριστόν; καὶ ἐν πνεῦμα τῆς χάριτος τὸ ἐκχυθὲν ἐφ' ἡμᾶς, καὶ μία κλησίς ἐν χριστῷ; ἵνα τι διέσκομεν, καὶ διασπῶμεν τὰ μέλη τῆς χριστοῦ, καὶ σασιάζομεν, πρὸς τὸ σῶμα τὸ ἴδιον, καὶ εἰς τοσαύτω ὑπόνοιαν; ἐρχόμεθα ὥστε ἐπιδόξασθαι ἡμᾶς ὅτι μέλη ἐσμὲν ἀλλήλων.* Μνησθε τῷ λόγῳ Ἰησοῦ τῷ κυρίῳ ἡμῶν, εἶπε γὰρ εἰς τὸν ἀνθρώπου ἐκείνου δι' εἰς, *Εἷς.* τὸ χίσμα ὑμῶν πολλὰς διέσρεψεν, πολλὰς εἰς ἀθυμίαν ἔβαλεν, πολλὰς εἰς διασυγμὸν τὰς πάντας ἡμᾶς εἰς λυπὴν.

*St. Clemen. Rom. Ep. ad Corinth. ed. Jun. P. 60, 61.*

“For what End then, what Advantage to our  
 “*holy Mother*? our *holy Religion*? that there  
 “should be *Strifes*, *Anger*, *Divisions*, *Schisms*, and  
 “*Wars* among us? Have we not *One God*, and  
 “*One Christ*? Is not one *Spirit of Grace*, pou-  
 “red upon us all? Have we not *One Calling* in  
 “*Christ*? Why then do we rend and tear in  
 “*Pieces* the *Members* of *Christ*? and raise *Sedi-*  
 “*tions* against our own *Body*? And why are we  
 “come to such a *Height* of *Madness*, as to forget  
 “that we are *Members* one of another? Remember

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the Words of the Lord Jesus, how he said, *Wo to that Man, [by whom Offences come] it were better for him, that he had never been born, than that he should have offended one of my Elect. It were better for him that a Mill-stone, &c.* "Your Schism hath [it's too probable] perverted many, discourag'd many: It has rais'd Doubts in many, and Grief in us all, &c. Again, αἰσχρὰ ἀγαπητοί, καὶ λίαν αἰσχρὰ, καὶ ἀνάξια τῆς ἐν χερσὶ ἀγάπης ἀνέσχεσθαι τὴν βεβαιοτάτην καὶ ἀρχαίαν Κορινθίων ἐκκλησίαν, δι' ἣν δύο πρόσωπα σασιάζουσιν πρὸς πρεσβυτέρους, καὶ αὐτὴ ἢ ἀκοὴ ἢ μόνον εἰς ἡμᾶς ἐχώρησεν ἀλλὰ καὶ εἰς ἐπὶ ἐργαζομένους ὑποτάκοντας ἀφ' ἡμῶν. "Tis a Shame, my Beloved, yea, a very great Shame, and unworthy of your Christian Profession, to hear, that the most firm and ancient Church of the Corinthians should by One or Two Persons, be led into a Sedition against its Priests. And this Report is come not only to us, but to those also that are without. Infomuch that the Name of the Lord is blasphem'd thro' your Folly, and even ye your selves are brought into Danger by it.

But to put this Matter out of all Doubt, I shall prove, by clear Matter of Fact, that our Holy Fathers were so far, from the very Beginning, by their acting or exercising their Functions so, as to give any true Occasion, or being Occasions of Schism, that by their Acquiescence to their Suspensions and Deprivations, and desisting from intermeddling with their respective Jurisdictions, nay, refusing to accept any Favour from the Government as to themselves, exclusive of their adhering Clergy, to go on in their Functions, as formerly, by an Exemption from, or Dispensation as to the Oaths, tho' confirm'd by Act of Parliament, that it cannot fairly be otherwise constructed, but that they even made a Cession from that very Time the Act took Place. See APPEND. Numb. IV. where you'll find a Deduction of the Particulars. These



These Considerations, I say, I do not in the least question, *viz.* of the necessary and inevitable Consequences of a Schism, on whatever Side it fell, was the great Motive of our Holy Fathers being so silent in the Case in Hand, as to the Business of Schism, who chiefly, to be sure, were, and most immediately concern'd, and alone had the Power of making any such Declarations, and fixing the Charge upon the other Side, but have hitherto most industriously forbore it; without the Concurrence and Authority of whom, none now living, that I can learn, have any Power to give in any such Charge; and especially a single Person; not Him, whom some are so bold as to call their Principle of Unity; altho', as I am inform'd, he hath declar'd the contrary; and made it evident enough hitherto by his Practice, that he challenges no such Thing to himself; so that it is no better than Slander, to make Use of his Name, and to urge his Authority, for what in Words and Fact both, he hath so long deny'd, only to shelter themselves under his Covert, to countenance a Schism they are now trumping up, for mere secular and by Ends; which, no Question, his Soul abhors, and can, in the Nature of it, end in nothing but the Loss of Souls. To suppose this of a Reverend Father of the Church, is, in Effect, to believe he makes a Jest of the worst and most provoking of Sins, nay, of Heaven and Hell, Salvation and Damnation, of God and Christ, and the Gospel, all that's sacred, all that's pious; and so indeed it must be, were he such, as they publish him to be; a Principle of a new Schism, who never was so hitherto; but better, as St. Cyprian says, they should perish alone, than draw an Holy Father of the Church, and Confessor, into their Assemblies, where he never mingl'd with them yet, and to be an unhappy Instrument of corrupting and undoing many excellent Christians,



Christians, that hitherto have maintain'd the *Unity inviolable*, tho' in a *separate Way*, and not upon the *new Motives* now insisted upon, but principally, as it's known, of a *great many* of them, upon that which was the most *prevailing Motive* to the *Bishops* themselves, *Personal Resentments*, and on Account of *Scandal*, &c. yet never dreaming of the *Schism*, to which, I am certain, many of them are *Strangers* yet. No! this is the *Artifice* of some *cunning worldly-minded Men*, who now make a *Clamour* about *Schism*, because it hath some *Advantages* they do not care to part with; not out of *Want* and *Necessity*, many of them, but *Popularity* and *Avarice*, and to boast of *Merit* some Time or other, in what was really their *Gain* and *present Interest*, more than *Conscience* or *Duty*. And for this, the *Church* must be set in *Flames*, our most *holy Religion* must be *blasphem'd*, and expos'd to *Scorn* and *Ridicule*; and the most *sacred Function* it self be *tramp'l'd* on, and *vilify'd*; and an *holy Father* and *Confessor* be *traduc'd* and *abominated*, nay, and *expos'd* to *needless Danger*, for *one* or *two*, that hate *Peace* and *Unity*, where it hath no *present Gain*.

I would not be thought to *stretch* my *Invention* here. I profess, in all *Christian Sincerity*, that in my *Judgment*, guided at present by that *Charity* that a *Disciple* of the *Holy Jesus* ought to have, without which he cannot be a *Christian*, I speak the *Result* of my most *sedate* and *mature Thoughts*, that I do not, cannot believe, that *holy Father* ever entertain'd any such *Sentiments* of *Schism*, as they, upon all *Occasions*, now assert; especially if my *Informations* be right as to some, who have seriously, and most zealously consulted him in the *Matter*, both as to their *present Communion*, whilst he is alive, and their *Future*, after his *De-  
mise*. Nor do I find by you, or some others I

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have

have convers'd with, that he ever check'd divers eminent *Non-jurors*, and very learned Men of his Acquaintance, for their frequenting the *publick Communion* ever since the *Revolution*; but, upon all Occasions, has look'd upon them as *Brethren*, with equal *Respect* and *Confidence* as the rest, and equally admits them to his *Prayers*; which were highly *inconsistent*, did he believe the *publick Communion* *schismatical*, and so *contagious*; which could not but *infect* him too, if praying with *Schismatics* be an *Act of Communion*, and necessarily supposeth those, who *communicate* with known *Schismatics*, to be *Members* of the same *schismatical* Body.

Nay, more than so, so far from entertaining the *Notion* of *Schism* all along insisted upon, and lately, *verbally*, more than ever, that I'm certain, and you too, that he doth not look upon it to be *impracticable* for *Presbyters* to pay their Submission to a *Second*, without any *Infraction* of the *Rights* of, and *Duty* that's owing to the *First*; by acknowledging some, that have actually acknowledged his *Second*, to be *his* still, notwithstanding; and not only so neither, but by allowing them a *Preference* in his good *Graces* and *Favours*, so far as to set them over the *Heads* of his more *numerous Adherents*, than in any other *Diocese* in the *Nation*, contrary to that Rule in *S. Cyprian*, *Non tamen debet in domo fidei Perfidia, promoveri*. Ep. 72. *Steph.* not looking upon this pretended *Schism* to be any *just* *Obstacle*, or *Non-qualification* for even his *highest Favours*, and *Trusts* too in the Church, whenever there should be a fitting *Opportunity*, without any *preliminary Purgation*. Therefore, by these Matters of *Fact*, it's evident, he thinks upon these suppos'd *necessary* Acts of Submission, not as *essentially* derogating from his *Rights* and *Claim*, and thinks he can *dispense* with them, *occasionally*;  
nor

nor a *provisionary Submission* unto, and *Communion* with his *Second*, incompatible with their *Duty* unto him, or as implying a *Desertion*, or *Renunciation* of him; so that what he can allow of in some, may fairly be presum'd, and *equitably practis'd* by others, or all, if they please, provided it be with convenient *Restrictions* and *Limitations*, without the *Danger* of incurring the *Guilt* of *Schism* or *Desertion* in his *Sense*; since he can have no such *unlimited Authority*, as to make the same *Act* with the same *Provisions*, *Limitations*, *Intentions*, and *Circumstances*, *innocent* or *justifiable* in one, and highly *criminal* in others; which would be a most *vile Impartiality*, as well as *Prevarication*.

And 'tis too mean and unworthy to suppose of a *Person* of his *Character*, as at this *Time* a *Day*, not to be aware of the *scandalous Inconsistency*, so obvious to all discerning *Christians*, of being a *Member* of two *opposite Communions*, of being one with both *Extreams* of a *Contradiction*; or as being a *Bishop*, to be a *Principle of Unity* to two *distinct Bodies*. What could be more offensive in the *Case* to all sincere *Christians*? What more inconsistent with his *Character*? What more *nullifying*, than such *Acts* when repeated, when persever'd in? And with what *Satisfaction* to *Conscience* in such a *Case*, can any *serious* and *sincere Christian* apply unto him, as their *Principle of Unity*? This *Supposition* would make him *monstrous* and *horrid*, so far from being a *Principle of Unity*, that it would not leave him the *Character* of a *Christian*, much less of a *Bishop*, by making him to belong *equally* to *Christ* and *Anti-christ* at the *same Moment*; whereas there is not, nor can be any *Medium* between *Christ* and *Belial*, *Christ* or *Satan*, *God* and *Mammon*.

To be of the *κοινωνία* of the *Devil*, is to cease to have the *κοινωνία* *Communion* or *Fellowship* with



the *Father* and the *Son*; to be a *Member* of a *Schism*, is not to be a *Member* of *Christ's Body*: But to pretend to be *indifferently* of either, at the *utmost* Stretch, is worse than *Infidelity* it self; so superlative a Piece of *Prophaneness* and *Impiety*, that wants a Name to express it by, *Atheist* being too mild a Compellation; tho', as we have seen, frequently affix'd to *Hereticks* and *Schismatics*. Such *detestable Absurdities* do Men involve and plunge themselves into, when they forsake the plain and easy *Paths* of *Truth* and *Righteousness*, to intricate themselves in the inextricable *Meanders* of *Error* and *Uncharitableness*! And these, and the like, must be the dismal Consequences of *wordly Wisdom*, *Intrigue*, and *Politicks*, when stript of all that *Charity*, and *well-grounded Zeal* for *Christ*, and his most holy *Religion*, that ought to influence every good *Christian's* Practice, especially when studying to learn his Duty from *present Circumstances*, the *visible Lessons* of the *over-ruling Providence* of *God*, instructing us how to *accommodate* our selves to *Times* and *Seasons*. In *Season* and out of *Season*! *different Times* and *Circumstances*, requiring *different Conduct* and *Applications*. *Times* of *Peace* and *Liberty*, and *Times* of *Trial* and *Temptation*, cannot, in their own Nature, require or exact the same *Duties* and *Management* in all Points. Tho' both, all that is possible to be *done*, yet the latter in Cases of *Necessity* and *Extremity*, *Passivity* or *Sufferance*.

Thus it's natural to conceive, that in some Instances, the *Primitive Bishop* would gladly give Way to others, in a *Capacity*, to *discharge* his *Office* in his own proper *District*, for the *Edification* and *publick Good* of his *Flock*; which otherwise must be *destitute*, and without a *Shepherd*, expos'd to the *Wolves* and the *Foxes*, *Anarchy* and *Confusion*; and be so far from looking upon it, as an *Intrusion* and

and *Encroachment*, with Reference to the *Person* supplying his Place, that he would rather look upon it as a signal *Blessing* and *Benefit*. Nor can it be imagin'd, that the *Care*, *Edification*, and even the *Essence* of any particular *District*, much less of a *National Church*, consisting of many, should depend upon the mere *Pleasure* of a single *Bishop*, however *injur'd*; or that the *College* of *Bishops* are always oblig'd to *resent* the *Injustice* done to a single *Bishop* so far, as to run the *Hazard* of their *Lives*, the whole *Order*, the *Being* of a *Church*, and the *Welfare* of *Myriads* of *Souls* now living, and of *Posterity* too; and after all, to do him no *Manner* of *Service*. Certainly in such a *Case* as this, it would be more *eligible* and becoming a *Bishop* of truly *Primitive* and *Christian Principles*, generously to *forego* his *Right*, rather than to hazard the *Tranquility* and *Unity* of the *Church*; or even for the *Church*, after all due *Application* for *Redress* in his *Behalf*, to *acquiesce* in the *Injury* done to a single *Bishop*, rather than to *provoke*, by a *fruitless* *Resistance*, the *Abolition* of the whole *Order*, and her own *Ruin*. God forbid, that it should be in the *Power* of any single *Bishop*, to *save* and *destroy* the *Church* at *Pleasure*, to *make* and *unmake* a *Schism*, as the *Humour* takes him: At this *Rate*, it would be in the *Power* of a single *Bishop* to make void the *Promises* of *Christ*, and to ruin the very *Catholick Church*. Far be this from the *Breast* of any *holy Father* of ours, to hazard the *Church* at this *Rate*. I will rather incline to *believe*, that he would, with *Moses*, chuse rather to be *blotted out* of *God's Book*, *Exod. xxxii. 32.* the *Book* of this *present Life*; to die an *immature Death*, rather than *expose* his *Flock* to the utmost *Perils* of their *Souls Health*; or, with *S. Paul*, could rather *wish*, that himself were *accurs'd* from *Christ*, for his *Brethren*, *Rom ix. 3.* So far would

would a *Primitive Bishop* be from insisting on empty, frivolous Pretences of *legal Claims*, in Times wherein it's impossible for him to act, to any real and *spiritual Advantage* of his *Flock*, that, with the *Apostle*, he would lay as in this Text, *So far am I from deserving to be thought (as I am) their Enemy, [by directly or indirectly prejudicing their Salvation] that I could be content that I were separate or excommunicate from Christ's Church, not only to want the Honour of Apostleship, but to be the most abject Creature, and separate from the Body of Christ, the Communion of Saints, and so deliver'd up to Satan. Or that, as Christ being not accurs'd, or worthy of any Ill, became a Curse for us; so, after his Example, any the saddest Condition, might fall on me: Or if it were possible, and if it might any Way tend to this End, I could, methinks, be content to part with all mine own Hopes and Interests in Christ; even mine eternal Heaven and Bliss, on Condition, my Brethren and Consanguineans, [my most belov'd Charge and Flock, to whom I am espous'd, for whom I am to give an Account to the chief Shepherd, the Care of whose Souls I have taken most solemnly upon me; whose Furtherance, Improvement, and Salvation, I am bound, at the Peril of my own Soul, to promote all possible Ways; and for whom, at present, I am bound to lay down my Life, if Providence so requires:] The Jews would leave their Trust in the Law, and in their being Abraham's Seed; and come into the Gospel, and make use of the Privileges that are allow'd them there. So passionate is my Love towards them, that I could endure any Loss by Way of Expiation for them; to rescue them from their Infidelity, and the Destruction that attends them, Dr. Hammond on the Place.*

But not to have an equal Love, and sincere Desire to preserve, and save their *Flocks*, as *St. Paul* had, could never become a *Primitive Bishop*, who succeeds



succeeds him, and the rest of the *Apostles* in their  
*Honours*, and *Charges*, and from whom *Christ* ex-  
 pects, and will demand the same *Care*, *Zeal*, and  
*Love*, to which they are equally oblig'd. And  
 shall *less* and *none* at all, be thought next to no  
 Crime, or *inculpable* in a *modern Bishop*? Or would  
 it be *charitable* and *honourable*, even to suppose it  
 in a *present Father* of the *Church*, or consistent with  
 so high a *Character*, and *Calling*, to suppose him  
 to have quite *opposite* or *contrary* Qualifications?  
 Nothing, certainly can be more *derogatory* to the  
 Character of a *Bishop*, than to imagine, that he  
 hath not, or is in no *Disposition*, to do all that  
 God and the *Church* require of him, according to  
 the *Circumstances*, and *Exigencies* of the *Times* he  
 lives in, otherwise he would forfeit the very *Cha-*  
*ra**cter*, *Name*, and *Honour* of a *Bishop*, as by such  
*Neglects*, and *Pertinaciousness* in so *Unchristian* a  
*Conduct*, would discharge all his *Subjects* from any  
*Obligations* of *Duty*, and *Adherence* to him, and  
 set them at full *Liberty* to provide for themselves.  
 He would cease to be their *Pastor*, the *Relation*  
 would be *broken*, he would demonstrate himself  
 to be a *Mercenary*, and no *Shepherd*; nay, a *De-*  
*vourer* and *Destroyer* of his *Flock*, and to have only  
 a *Power* for *Destruction*, and not *Edification*, 2 *Cor.*  
*x. 8.* which is indeed improperly a *Power*, but a  
*Perversion*, and *Abuse* of *Power*, and indeed, none  
 at all. Wherefore, in the Case of utter *Neglect*, or  
 of the *Abuse* of the *Episcopal Power*, they are subject  
 to severe *Canons*, liable to be *excommunicated*, *de-*  
*pos'd*, *degraded*, according to the *Degree* of their  
*Crimes*, and all possible *Care* taken, that it shall  
 not be in the *Power* of *Bishops*, where *Discipline* is  
 duly exercis'd, to *injure*, much less to *destroy* their  
*Flocks*; *abandon*, and *expose* them at *Pleasure*, or  
 to *defraud* them of the *necessary Means* of *Edification*,  
 or to give frequent, or continual *Scandal* to them,

and especially, where *general Corruptions* are daily growing, the *Tares* ready to over-grow and suffocate the *Wheat*; false *Doctrines*, and *Superstitions*, ready to eat out the *Vitals* and *Essentials* of *Religion*, by the *Remifness* and *Wickedness* of the *Governors*: Herein the *Faithful* are oblig'd to take Care for themselves, and in many Instances, may separate from their *Pastors* and put themselves under the Conduct of any *Legitimate*, *Orthodox* ones, where they can procure them; tho', by no Means, set up *Pastors* by their own *Authority*. But not to digress.

Upon, then, a mature Consideration of the indispensable *Obligations* all *Bishops* lye under, to do all that is in their *Power*, to preserve and edify their *Flocks*; and, by no Means, at the *Peril* of their *Souls*, to misemploy this *Power* entrusted to them by *Christ*, to the *Destruction* of them; of yielding to the *Times*, and accommodating themselves suitably to their *Exigencies*, in all lawful *Respects*. What can be more *uncharitable*, than even to imagin, in the Case before us, and from such *fair Presumptions*, which have been urg'd, (and cannot, without most flagrant Injury to the *holy Father*; we have intimated) be said, that he hath not, actually, done all that was possible for him, and requir'd from him, for the *Good*, and *Benefit* of his *Flock*, or that he would, or could omit any thing within his *Power*, that should be thought hitherto *wanting*, or *necessary* for them?

This then I must take as granted, otherwise he would be *inexcusable* before *God* and *Man*; therefore to urge any thing in this Case *inconsistent* with his *Duty*, which a *holy* and *good Man* is always in a *Disposition* to discharge, is to render him an *ill Man*, and altogether *unqualify'd* for his *High Station*, and his very *Inconsistencies* would be Crimes

Crimes of the highest Nature, and Nullifying, and Incapacitating in the highest Degree.

Nor can there be any possible Way of reconciling these otherwise seeming Contradictions, but by the Hypothesis I have laid down. To take any other Method, is to spoil all, and to make him the most unaccountable Person in the whole World, and for the best Part of twenty Years, the very Reverse of a Primitive Bishop, according to the Characters of St. Athanasius, and St. Bernard, see the APPEND. Num. V. So that upon the Supposition of his Acquiescence, which is certainly in these Circumstances, his Duty, because all other impracticable, impossible, Providence having discharg'd him from any farther Personal Application, whilst things remain in the State they are in: All those Objections, which might be rais'd against him, from Non-Residence, Neglects, &c. vanish, which otherwise would lie hard against him.

He cannot be insensible, who is so well vers'd in all the Canons, and all the Offices of his Function, that if he should insist upon his Claim, as to the Exercise of it, as the present, sole Principle of Unity in his Diocese, thereby excluding, and not admitting of, or consenting to any other, that even this Claim would be forfeited by all those Canons, that require Residence, or prohibit Non-Residence, under the severest Penalties, and consequently, by this his Obstinacy, he would oblige himself, manage all Difficulties, and Obstacles, to attempt the actual Discharge of his Office, in all the Branches of it, towards his Charge, and so bring himself into causeless, and unnecessary, tho' most certain Dangers. Whereas, by his admitting of another to exercise the Episcopal Office, during his own Incapacity, by Way of Coadjutorship, which was frequently practis'd, and most piously and laudably, by truly Primitive Bishops; this would be of most singular



singular Advantage to his People, the best Provision that the Times can allow of; all Occasion of Schisms, and Heart-burnings, Emulation, and Discord remov'd; the Peace, and Edification of the Church secur'd; and Conscience satisfy'd, as really behaving himself, as becomes a pious, careful, tender Pastor, ready to lay aside all that was private and personal, and sacrificing it to the publick Good.

Thus that of St. Clemens, in his Epistle to the Corinthians, tho' directing his Speech to the Authors of the Sedition, or Schism against the Bishops, may be fitly apply'd in the Case in hand to our holy Father, all being equally, in Conscience, oblig'd to sacrifice a private Interest, to a publick, when one cannot be secur'd otherwise, especially when the refusing so to do, must end in a Schism which is destructive of the publick Good, let it fall where it will. *Ἦτω τις πιστὸς, ἢ τω δυνατὸς γινῶσιν ἐξ-  
εἰπεῖν, ἢ τω σοφὸς ἐν διακρίσει λόγων, ἢ τω ἀγνὸς ἐν λόγοις·  
τοσούτῳ μᾶλλον ταπεινοφρογεῖν ὀφείλει ὅσα δοκεῖ μᾶλ-  
λον μείζων εἶναι· καὶ ζητεῖν τὸ ΚΟΙΝΩΦΕΛΕΣ ΠΑ-  
ΣΙΝ, καὶ μὴ ΕΑΥΤΟῦ. ἡ δὲ ἀγάπη τῆ Θεοῦ,  
τις δύναται ἐξηγήσαθαι, &c.* S. Clem. R. Ep. ad Cor.  
11. P. 63. 64. "Let a Man be faithful, let him  
"be powerful in the Utterance of Knowledge;  
"let him be wise in making an exact Judgment  
"of Words, let him be pure in all his Actions.  
"But still, by how much the more he seems to  
"be above others, by Reason of these Things, by so  
"much the more, will it behove him to be hum-  
"ble-minded, and to seek what is PROFITABLE  
"to Men, the PUBLICK GOOD, and not his OWN  
"ADVANTAGE. He that has the Love that is in  
"Christ, let him keep the Commandments of  
"Christ. For who is able to express the OBLIGA-  
"TION of the Love of God? What Man is suf-  
"ficient to declare, as is fitting, the Excellency  
"of

“ of its Beauty? The Height to which CHA-  
 “ RITY leads, is inexpressible. CHARITY UNITES  
 “ us to God, 1 Pet. iv. 8. [but SCHISM DIVIDES  
 “ and SEPARATES us from him] Charity, [1. Cor.  
 “ xiii. 7, &c.] endures all Things, is Long-Suffering  
 “ in all Things. There’s εὐδὲν ἐν ἀγάπῃ βάναν-  
 “ σον, nothing base and sordid in Charity: Charity  
 “ LIFTS not up it self ABOVE others; ADMITS  
 “ of no DIVISIONS, [Parties, Factions] but does all  
 “ Things in Peace and Concord; without it, no-  
 “ thing is PLEASING and ACCEPTABLE in the  
 “ Sight of God, [done out of CHARITY, out of the  
 “ UNITY.] And again, Ὅσοι ἐν παρίβημῳ διὰ τι-  
 νὸς τῶν τῶ ἀντικειμένων, [supplend. ex Cl. Alex. a Junio  
 in Margine citat.] ἀξιώσωμῳ συγνώμην ἢ κείναι  
 δὲ ὅσινες ἀρχηγοὶ τῆς σάσιως ἐγενήθησαν, ὀφείλουσιν  
 τὸ ΚΟΙΝΟΝ τῆς ἐλπίδος σκοπεῖν, &c. “ Let us  
 “ therefore, as many as have transgress’d by any  
 “ of the Suggestions of the Adversary, beg God’s  
 “ Forgiveness. And as for those who have been  
 “ the Heads of the Sedition and Faction among  
 “ you, let them look to the COMMON END of  
 “ our Hope. For as many as are endu’d with Fear,  
 and Charity, [the Love of the Unity and the Brethren]  
 would rather they themselves should fall into  
 TRYALS, than their Neighbours, the Brethren of the  
 same Communion] rather than that excellent and  
 just CHARITY deliver’d to us, should suffer. D.  
 W’s Tr. Ed. Jun. P. 66.

Much to the same Purpose, the admirable St.  
 Chrys. upon that of St. Paul, 1. Cor. x. 33. — μὴ  
 ζητῶν τὸ ἐμαυτῷ ΣΥΜΦΕΡΟΝ, ἀλλὰ τῶν ΠΟΛΛΩΝ,  
 ἵνα σωθῶσι. Not seeking my own Profit, but the Pro-  
 fit of many, that they may be sav’d, [accommodating  
 my self so to all Men, as their present Exigencies  
 require, I should mostly and chiefly for theirs,  
 not my own SINGLE Advantage, &c.] This, saith  
 St. Chrysostom, Τὸτο κανὼν χειρισμὸς τῷ τελειοτά-  
 τῳ

τὸ τῆτο ὅρος ἡ κερίβωμος, αὐτὴ ἡ κορυφὴ ἡ ἀνωτάτω,  
 τὸ TA KOINH συμφέροντα ζητεῖν, "is the Rule,  
 "or Canon of the most consummate Christianity;  
 "this is the most exact and most accurate Decree;  
 "this is the Top of all, to seek and endeavour  
 "after those Things that most IMPORT, and BE-  
 "HOVE the PUBLICK. Therefore, πάντων γὰρ  
 ἀνώτερος ὢν κατὰ τὴν ἀρεβίαν πάντων κατώτερος  
 ὄντων κατὰ τὴν συγκατάβασιν, "altho' he was  
 "indeed superior to all, as to Exactness of Life  
 "and Conversation, yet in Respect of his Con-  
 "descension, and Accommodation to the Ser-  
 "vice, and Profit of others, he was inferior. So  
 "that whoever succeeds St. Paul, in his Ministry,  
 "and do not follow his Example, as he did  
 Christ, in preferring the Interest of others, the Fra-  
 ternity, before their own, are unworthy of the  
 Name of the Vicars of Christ, and Successors of  
 the Apostles; so it follows in the first Verse of the  
 following Chapter, immediately after the Text I  
 have set down, Be ye Followers of me, even as I al-  
 so am of Christ. A plain Intimation, that they who  
 do not, cannot be reputed good Shepherds, but Hire-  
 lings, seeking only their own private Advantage.

But S. Chrysostome goes on pressing this indispen-  
 sable Duty of Pastors, from the Examples of holy  
 Men under the Old Testament, καὶ γὰρ τοῖς ἐν ἀρχῇ  
 μεγάλοις, καὶ γυνάϊοις ἐκείνοις ἀνδράσι τῆτο μάλιστα  
 περισπένδασον ἦν. "And this was the grand Stu-  
 "dy and Endeavour of those great and famous  
 "Men, Priests, Prophets, and Kings, under the  
 "former Dispensation. Consider seriously and nice-  
 "ly their Lives, and thou shalt clearly see, that  
 "none of them ever made their own Interest, Pro-  
 "fit, or Commodiousness, the Poli-Star and Center  
 "of all they did; but that every one of them  
 "had an Eye or Regard to the Things or Ad-  
 "vantage of his Neighbour; for which they most  
 "justly



"justly rais'd unto them glorious Names and Me-  
 "mories in the Church of God. Thus *Moses*  
 "wrought many and great Miracles; but no-  
 "thing exalted him so much, as that *ὁ μα-*  
 "*καρία ἐκείνῳ Θεῷ*, as that blessed and most en-  
 "dearing Expression of his unto God, Tet now, if  
 "thou wilt forgive their Sin; and if not, blot me, I  
 "pray thee, out of thy Book which thou hast written,  
 Exod. xxxii. 32. Such another was *David*, that  
 Royal Prophet, and said thus unto the Lord, when  
 he saw the Angel that smote the People, *Lo I have*  
*sinn'd, and I have done wickedly; but these Sheep, what*  
*have they done? Let thine Hand, I pray thee, be a-*  
*gainst me, and against my Father's House,* II. Sam.  
 xxiv. 17. "Thus *Abraham* also sought not what  
 "was behoveful to himself, and his own particular  
 "Interest, but that which was profitable to many.  
 "For which End he expos'd himself to apparent  
 "Dangers, and besought God in the Behalf of  
 "those, who bear no Relation to him. And thus  
 these brave Men of old shin'd most bright and glo-  
 rious. "But then, on the contrary, those, οἱ αἱ-  
 "ταῖ αὐτῶν ζηήσαντες πῶς καὶ ἐβλάβησαν, who  
 "sought only their own Profit, Ease, and Plea-  
 "sure, without laying to Heart, or regarding  
 "the Good of others; how came they short of their  
 "Designs and Projects, and most justly tarnish'd their  
 "Reputations? Why, certainly, his Brother's Son,  
 "after he had heard that Word, *If thou goest to*  
*the Right Hand, I will go to the Left, &c.* Gen.  
 xiii. 9. "Having his Option granted, he pursu'd  
 "his Interest, yet found it not turn to Account,  
 "because, whilst that part of the Country he  
 "made Choice of, which was well water'd, and  
 "fertile as the Garden of Eden, was suddenly  
 "after destroy'd by Fire from Heaven, that  
 "which fell to *Abraham's* Share, remain'd un-  
 "touch'd. Another Instance we have in *Jonah* the  
 "Prophet,

" Prophet, that whilst he sought not what was  
 " PROFITABLE to MANY, or the PUBLICK, but  
 " to himself, incurr'd the Danger of perishing;  
 " the City, [*Niniveh*] indeed, stood; but he, af-  
 " ter being toss'd here and there, by stormy Tem-  
 " pests, was crown'd at last. But after he re-  
 " turn'd to a better Mind, and consulted the pub-  
 " lick Good, then at length he found in that, his  
 " particular Advantage. And so he goes on,  
 " instancing in the *Patriarchs, Jacob and Joseph*. But  
 " then he produces, at length, a more glorious Ex-  
 " ample than all these, that of *St. Paul*, the Pattern  
 " to all good *Bishops*, Το δὲ τὸ παῦλος πολλὴν ἔχει ὑπερ-  
 " βολήν, &c. " But that of *St. Paul*, says he, exceed-  
 " ed all this, even to an *Hyperbole*. For all these  
 " already mention'd, laying aside their particular  
 " Interests, chose to be Partakers in the Evils and  
 " Misfortunes of their Neighbours; but *S. Paul*  
 " did more than all this amounts to; for he would  
 " not partake in the Calamities of others, but chose  
 " to undergo the extreamest Miseries, to procure  
 " their Safety and Exemption. For there is a great  
 " Disparity between, when you are at Ease, and  
 " enjoy your self, to abandon your Ease and  
 " Pleasure, to be afflicted; and when you alone  
 " are uneasy, by this Means to procure the Safe-  
 " ty and honourable Repose of others. For here, in-  
 " deed, altho' it's generous to change an easy  
 " Condition for an uneasy, for the Sake of Neigh-  
 " bours and Friends; nevertheless it hath some  
 " Alleviation in it, to have Companions in Ad-  
 " versity. But to chuse to be in Affliction alone,  
 " that others may enjoy Ease and Prosperity, is a  
 " greater Argument of a vigorous and heroic Spi-  
 " rit, such as *S. Paul's* was. But not only that,  
 " but upon a far greater Account, *S. Paul* excell'd  
 " all these. For as to *Abraham* and the rest, they  
 " expos'd themselves to Dangers indeed, but they  
 " were

" were only *temporal*, relating to this present Life.  
 " In a Word, they only made themselves ob-  
 " noxious to *Death*: But S. Paul even wish'd to  
 " fall short of *eternal Glory*, for the *Salvation* of o-  
 " thers, Rom. ix. 3. But then, saith S. Chryso-  
 " stome, I could add a third *Hyperbole* or *Exupera-*  
 " *tion*, wherein S. Paul out-went them, viz. that  
 " whereas they, altho' they had a careful Regard  
 " to those who laid Snares for them, yet all this  
 " While it was of those, whom they had in  
 " Charge; and amounted to no more in the Up-  
 " shot, than the Care of an *untoward* and *wicked*  
 " Child, yet a Child. But as for S. Paul, he wish'd  
 " to be an *Anathema* for those, who were not com-  
 " mitted to his Charge; for he was sent to the  
 " Gentiles; they were his *peculiar Province*. Thus  
 " thou ha'st seen  $\Psiυχῆς μέγιστος καὶ φρονήματος ὕψος$   
 " αὐτὸν ὑπερβαῖνον τὸ ἔργον, a *Greatness* of Soul,  
 " an *Height* of Spirit, that elevates it self above  
 " the very Heavens. Imitate him; if not, at  
 " least, the other, who were *glorious* under the la-  
 " ter Dispensation,  $\varepsilonἴτως γὰρ εὐησείς τὸ σὸν συμφέρον,$   
 " ἀντὶ τοῦ τῷ πλησίον ζῆτις. And, by this Means,  
 " thou'lt find thine own Account, if thou seek-  
 " est the *Profit* and *Interest* of thy *Neighbour*, [thy  
 " Brother.] Wherefore, if thou thinkest much to  
 " take Care of thy Brother, do but reflect, that  
 " thou can'st no otherwise be sav'd; and take  
 " Care of his Interests, if it be but for thine own  
 " Sake. Then afterwards,  $\varepsilonἰ δὲ μὴ φθάνεις πρὸς$   
 " τὸ ὕψος καὶν διὰ τῷτο ποιεῖ. But, and if thou  
 " can'st not arrive at this noble Pitch of *Charity*,  
 " [viz. to lay aside thine own *Profit*, and to stu-  
 " dy that of thy Brother;] however, do it for  
 " thine own *Advantage*; and when once we shall  
 " consider in our Minds, that neither the *Abdi-*  
 " *cation*, or forsaking our Goods, nor *Martyr-*  
 " *dom*, nor any Thing else can stand us in any  
 " Stead,



“ Stead, unless *ἀν μὴ τῶν ἀρεῶν ἀγάπην ἔχομεν*, we  
 “ have the highest Degree of Charity; let us hold  
 “ fast Charity above all Things, that, by its  
 “ Means, we may obtain both present and fu-  
 “ ture Rewards and Blessedness. Thus the in-  
 comparable S. Chrysostome, Hom. 25. in 1 Cor. c. x.

But our S. Clemens prosecutes this Considerati-  
 on of *postponing* our private, to the publick Good,  
 towards the End of his *Epistle*; which, altho  
 directed expressly to the Seditious or Schismatical,  
 yet may, as the former I have quoted, be most  
 properly apply'd even to the best of Catholick Bi-  
 shops, when they may, tho' indirectly, be the  
 Occasion of a Schism. After having produc'd that  
 of Moses unto the Lord, *μὴ ἀμύνῃς κρεῖττα ἀφ' ἐκ τῆν*  
*ἐμμελίαν τῷ κατὰ τέταρ, ὅτι* he goes on, *Ὁ μέγας ἀγάπης*,  
*ὅτι* S. Clem. R. Ep. Ed. Jan. P. 62. Not  
 so Lord! Forgive now this People their Sin; or if  
 thou wilt not, blot me also out of the Book of the Li-  
 ving. “ O admirable Charity! O insuperable

“ Perfection! the Servant speaks freely to his  
 “ Lord. He beseeches him either to forgive the  
 “ People, or destroy him, together with them.  
 “ Who is there among you that is generous?  
 “ Who that is compassionate? Who that has Cha-  
 “ rity? Let him say, If this Sedition, these  
 Contentions, [these Heart burnings, Animosties, Ha-  
 treds] these Schisms are upon my Account, tho'  
 innocent, and giving no Encouragement thereunto,  
 and advising and beseeching the contrary, and hating all  
 such irregular and vile Proceedings] “ I am ready to  
 “ depart, and go away whithersoever ye please,  
 “ and do whatsoever the Multitude [the People,  
 “ Flock] shall desire of me: Only let the Flock  
 “ of Christ be in Peace with the Priests that are  
 “ set over it. He that shall do this, shall get to  
 himself a very great Honour of the Lord, [as be-  
 ing a Peace-maker, and keeping the Unity] and  
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there is no Place, [or Church of Christ] but what will be ready to receive him; [communicate with him, and acknowledge his Character, whatever it is] for the Earth is the Lord's, and the Fulness thereof. "These Things, they who have their Conversation towards God, not to be repented of, both have done, and will always be ready to do. "[Any who are truly pious, and love God and their Brethren.] Whereas those who refuse to do so, are neither pious, love God, or their Brethren, and ought not to be acknowledg'd or receiv'd by the Churches of God, but excluded the Communion of Saints. ταῦτα δὲ πολλοὶ ἐβούλοιο τὴν ἀμεταμέλητον πόλιν τῆς Θεοῦ ποιήσας, καὶ ποιήσας, id. ibd. But this was not the Advice alone of St. Clements, to these seditious and schismatical Corinthians, but may be constructed to be his settl'd Judgment, even with Respect to injur'd Bishops and Priests; when otherwise the Breaches of the Unity cannot be made up; and even what he practis'd himself. So the learned Vendelinus, in his *de Clementis et ejus Epistolarum tempore Divinatio*, in Editione St. Clem. Ep. Londini, P. xvii. Anno ergo 77. Cum Roma inter fideles orta esset (qualis postea Corinthi) magna Dissentio super honore Pontificatus; ne quasi ex Testamento Petri successisse videretur Clementis; ac ne posteris hac Principatus ambitio perniciosi exempli haberetur; ultro se Pontificatu abdicavit, usus istis verbis, quæ in altera Epistola Corinthiis proponit imitanda: Si propter me, Seditio, Contentio, et Schismata orta sunt, emigrabo, abibo, quocunq; volueritis. Epiphanius in *Hæresi Carpocratianorum*, hunc Clementis abdicationem hoc epiphonemate innuit conclusam: Secedo, abeo, bene stabiliatur populus Dei: Addens se in Commentariis quibusdam sic invenisse.

To this Passage of S. Clements, I do not in the least doubt, but S. Chrysostom had an Eye in his



Morale of Homil. XI. in Ephes. Cap. IV. ἐν μὲν ἐν  
 μέσῃ ἡμῶν ταῦτα ὑποκρίνεται, ἑτοιμοὶ παραχωρεῖσαι  
 τῇ ἀρχῇ ὅτι πρὸς αὐτὸν βέλτοισι MONON EKKΛΗΣΙΑ  
 Εἶναι ΜΙΑ. "If therefore you entertain any  
 "such Suspicion of me, I am ready to resign my  
 "EPISCOPAL AUTHORITY to ANY you please, on-  
 "ly let the Church be ONE. [To preserve the Uni-  
 ty and Peace of the Church, to prevent Schism.] Not  
 but that he insisted on his Rights, and express'd  
 as much Zeal in the Cause for the keeping his  
 Depositum, as any Godly Prelate can pretend to,  
 in the Words immediately following, εἰ δὲ ἡ  
 μῆς ἐνὸς ὄντος γε γνήμμεθα πείσαντε καταθέσθαι, τὴν παρα-  
 νόμως ἐπὶ τὸ θεῖον ἀναβεβηκότας. "But if I be ca-  
 "nonically made a Bishop, perswade those who  
 "have uncanonically ascended the Episcopal Throne,  
 "to lay down their Pretensions. And then be-  
 fore, "Do you think it sufficient to say, that  
 "they [the Intruders] are orthodox, and the E-  
 "lection [and Consecration] of Bishops be void-  
 "ed or annull'd? And what if it be not pre-  
 "cisely exact, and to a Tittle? We ought to  
 "contend for this, as even for the Faith it self,  
 "[that this sacred and important Right of the Church  
 "be not violated, or encroach'd upon.] For if it be  
 "left to the Licentiousness of every one, to fill  
 "their Hands, as the Ancients express it; and e-  
 "very one to be Priests, that would aspire to it,  
 "in vain was this [One] Altar built; in vain are  
 "our full, religious Assemblies; in vain the Nu-  
 "merosity of Priests. Let us take all these Things  
 "away, and down with them. They say, God  
 "forbid! but you nevertheless do these Things,  
 "and say so, for all that! God forbid! when  
 "they are done and over! I affirm and testify  
 "these Things, not eyeing my own Interest, but pure-  
 "ly designing your [Good and] Salvation. But  
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" if any be so indifferent and prophane as to look  
" upon these Things as Trifles, let him look to  
" that.

See here the great Zeal of S. Chrysostom for his  
Rights, the Rights of the Church; how much he  
lays to Heart the *uncanonical Proceedings* of the  
*Schismatics* and *Intruders*; how sharply he re-  
primands the *Disturbers of the Unity*; how careful  
of his *Depositum*; how solicitous not to be the Oc-  
casion of *Schism* in his *Opposites*; how he insisted  
upon the *Justice* of his Cause; and how he ag-  
gravates the *scandalous Consequences of Schism* in  
the same Homily afterwards, διὰ τὸ τοῦ λέγω καὶ δι-  
αμαρτυροῦμαι, ὅτι τὸ εἰς αἵρεσιν ἐμπεσεῖν τὸ τὴν ἐκκλη-  
σίαν χωρίσαι ἐν ἑλαττόν ἐστι κακόν and protests, that  
it's no less a Sin to divide the Church, than to  
fall into *Heresy*; yet nevertheless, after all this,  
he thinks it no betraying his *Depositum*, but ra-  
ther, that by so doing, he keeps it, preserves it, e-  
ven by RESIGNATION and CESSION, to avoid be-  
ing so much as an Occasion of SCHISM in his very  
*Intruders*, and their *Adherents*, as highly crimi-  
nal, that so his *Intruders* may become *canonical*,  
*legitimate*, and the *Unity of the Church* preserv'd.  
τὰ μέλη τὰ διοικητικὰ διαζώνεις καὶ ἐτρέμεις; διχὸς  
ἔστιν ἡ ἐκκλησία πατριός. ἐν σῶμα καὶ ἐν πνεῦμα.  
" Do'st thou tear in Pieces the Members of the  
" Lord, and do'st thou not tremble? The Church  
" is the Father's House. There's one Body and  
" one Spirit.

Thus we find *Theodosius*, Bishop of *Synnada*, re-  
turning from *Constantinople*, when he found his  
*Throne* invaded by *Agapetus*, Bishop of the *Mace-*  
*donian Sect*, (who, in order to his Acceptance with  
the People, had profess'd the *Homoousian Faith*, and  
so united his Flock with the *Catholicks*) and him-  
self rejected, forthwith applying himself to *Ar-*  
*ticus*, and complaining of his unjust *Ejection out*

of his *Bishoprick*. But *Atticus* knowing, that this Accident was advantageous to the Church, gave *Theodosius* comfortable Words, perswading him, with *Patience*, to embrace a quiet Course of Life, *περὶ τὰ κοινὰ τῶν ἰδίων διδάξας* informing him, that he ought to prefer the Good of the PUBLIC, before his own private CONCERN. *Socrat. Hist. Eccl. L. VII. C. III.*

Thus *S. Gregory Nazianzen*, to prevent *Schism* in the Church of *Constantinople*, freely resign'd his *Bishoprick* in the Presence of an hundred and fifty *Bishops*, and advis'd them to proceed to the Choice of another, (a) that would undergo Pains and Hardships for them, should be acceptable to them. Nor did he resent this as a Loss or Injury, but even as a Favour, and a Privilege, to be discharg'd of a Multitude of Cares and Dangers; nay, and seems to exhort some other of his Collegues to follow his Example, by Cession, (b) or Retreating. "For, saith he, they shall not, by this Act of theirs, (c) loose [their Interest in, and Favour of] God, who make a Cession] or resign their Thrones to others, for the Good of the Church] but shall have an Heavenly Throne, higher and safer than these below. Nay, so far was this holy Bishop from thinking that hereby he violated or betrayed his Depositum, that which was committed to his Trust;

(a) ἄλλον ἀντισταγὰ γετε ἢ ὑπὲρ ὑμῶν διοχόμενον ὅστις καθαρὰς χεῖρας, *Eccl. P. 523.* ἄλλον πρὸς ἡσυχίαν ἢ ἀρεσκαι τὰ τοῖς πολλοῖς, *Eccl.*

(b) χαίρεις ἀνατολὴ καὶ δύσις ὑπὲρ ὧν καὶ ὑφ' ὧν πολεμήμεθα· μαζὺς ὁ εἰρηνεύσων ἡμᾶς, ἀν' ὑλίγοι μιμήσονται ἢ ἐμὴν ὑποχώρησιν.

(c) ἐγὼ καὶ ἢ Θεὸν ἀπολέσιν οἱ τῶν θεῶν παρεχόμενοι, ἀλλ' ἔξουσι ἢ ἀνακαθίσταν, *Eccl.*

(d) καὶ σὺ

Trust; which *Depositum* is, in the I. and II. Epistles to *Timothy*, and that to *Titus*, to be understood of the *Faith*, the *Gospel of Christ*, in Opposition to *false Doctrines*, *Heresies*; or whether meant, as sometimes, of the *Flock* committed to their *Care*; but rather preserv'd it by this Means, as the most proper Expedient to keep the *Unity*, by preventing *Divisions*; than which nothing can be more *destructive*. Neither, after all, did he think himself utterly discharg'd from the *Care* of his *People*, by this his *Cession*. No! he calls them his *People* still, and prays for them as such, addressing himself to the ever BL Trinity; (d) save these my *People*. *Mine*! tho' now Things are otherwise dispos'd concerning us, ἐμὸς γὰρ καὶ ἀλλως οἰκονομώμεθα, *Greg. Naz. Orat. xxxii. in presentia CL. Episcoporum.*

Exactly the same *Spirit of Peace*, and *Love*, inflam'd the *Breasts* of the *African Bishops*, whilst they were most earnestly employ'd in closing up the *Breaches* of that *Church*, occasion'd by the *Donatists*; they offer'd unto them all possible *Terms* that could consist with the *Peace* of the *Church*, that could be imagin'd, that where there were two *Bishops*, upon the *Re-union* of the *Donatist-Bishop*, they should be σύνθετοι, sit both in the same *Throne*, and so act in *Concert*, or as *Co-partners*, *Co-adjutors*; and the *Survivor* succeed to the sole *Care*, or for both the opposite Claimers to resign, and to make Way for a *Third*, who might have no Engagement in either Party, but unite 'em, and transmit the Government of them so united, to future Generations. Mr. *Dodw.'s* Case in View, P. 86. Vid. D. *Aug. Brevic. Collat. Carthag. c. v.*

(d). χαῖρε μοι ὃ τεῖχος τὸ ἐμὸν μελέτην καὶ καλλιόπισμα,  
καὶ σὺ γὰρ τῶν δὲ τῶν ἐμὸν λαόν, S. *Greg. &c.*



*Nunquam — nos, ita Honorem nostrum fovemus, ut Unitati invidemus. Conc. Aug. ad Cesar. Eccles. pleb. d. Emerito. Tu non habes Charitatem, quia pro Honore tuo dividis Unitatem. Expos. Aug. in 1. Ep. Joan. Tract. vi.*

But to come close to this Point of *Re-union*, observe how the *Catholick Bishops* express themselves in that famous *Epistle*, recorded by *St. Augustin*.  
 “Why therefore, say they, should we make  
 “any Scruple, to offer a Sacrifice of Humility  
 “(and *Condescension*) to our Saviour? Did he de-  
 “scend from Heaven into Human Members, [or  
 “into Human Nature] that we might become his  
 “Members, and shall we be afraid [or loath] to  
 “come down from our Thrones to prevent his Mem-  
 “bers being torn by cruel Divisions; being of no  
 “Use, or Advantage unto us, than while we re-  
 “main faithful and obedient? This we may  
 “be always, but we are ordain’d Bishops only, on  
 “the Account of Christian People. Therefore let’s  
 “do all we can by our *Episcopate*, that may be  
 “advantagious for the *Christian Peace*, and *Unity*  
 “of *Christian People*. If we be profitable Servants,  
 “why do we envy and hinder the Gains of our  
 “eternal Lord, by insisting too much on our Tem-  
 “poral Promotions and Dignities? Our *Episcopal*  
 “Honour will be more profitable to us, if by laying  
 “it down, it gathereth more than it really scatter-  
 “eth, being retain’d. For with what Face shall we  
 “hope to obtain the Honour promis’d by Christ,  
 “if our Honour in this Life, shall be an Obstacle to  
 “the uniting of Christians? *Nam qua fronte in futuro*  
 “*seculo promissum a Christo sperabimus honorem, si*  
 “*Christianam in hoc seculo noster Honor impedit Uni-*  
 “*tatem?* D. Aug. de Gest. cum Emerito. L. Un.

But, to close up this Topick, I can’t omit the presenting you with a famous Instance of this kind, in *Maximianus*, who forsook the Schism of  
 the

the Donatists, and became *Catholic*. He finding himself unacceptable to the People, on Account of the *Schism* he had been engag'd in, resolv'd to resign his *Bishoprick*; and for this End, wrote to the holy Fathers, of the *Milevitan Council*, to approve his most Christian and Noble Resolution, which they did, and as a Testimony of their Esteem for him, and his admirable Christian Temper, besought his Brother *Castorius*, that he would succeed him in his *Bishoprick*; *in in Episcopatu Varginensis Ecclesia fratri suo, non ignominiose cadenti, sed gloriose cedenti succedat.* This Action of *Maximianus*, *St. Augustin* most deservedly extols at a great Rate. "Longe, inquit, est gloriosus Episcopatus Sarcinam propter vitanda pericula deposuisse, quam propter gubernacula suscepisse. Ille quippe se honorem si pacis ratio pateretur, Digne accipere potuisset demonstrat, qui acceptum non defendit INDIGNE. Voluit ergo Deus, etiam per fratrem tuum Filium nostrum Maximianum, ostendere inimicis Ecclesie sue esse in visceribus Christi ejus, quia non sua Querant, sed quæ Jesu Christi. Neque enim illud Ministerium dispensationis Mysteriorum Dei, victus aliqua seculari cupiditate deseruit, sed Pacifica permotus pietate deposuit, ne propter ejus honorem Fæda & Periculosa, aut fortasse etiam Perniciosa in MEMBRIS DISSENTIO nasceretur. — Retribuatur ei Pax aterna, quæ promissa est Ecclesie, qui intellexit sibi non expedire, quod Paci non expediat Ecclesie. Augustin, & Alippii, Ep. 238. Castorio.

To this I shall only add, the glorious Instance of *Eustathius* of *Antioch*, which the learned and indefatigable Author of the *Historical Collections* concerning Church Affairs, so justly magnifies and recommends, which by the Way, shews, that some considerable Persons, at present, averse to *Resignation*, in the present Case, who were thoroughly acquainted with the Author's Designs before they

were publish'd, and very eager for, and Promoters of the Publication of them, were not altogether of the same Sentiments a dozen Years ago, as they are now, so far were they from looking upon Resignation as unlawful, or a betraying of the Depositum. I shall rather chuse to represent this Matter in the Author's own Words, than relate it from the Originals which I have at hand, and might easily do; *Historical Collect.* P. 21. He tells us, "That as Meletius's Arianism, during his Profession of which, he was consecrated a Bishop of Antioch, would have been a competent and undeniable Barr to his own rightful Possession of that Chair, if he had not, — retracted that Heresy; — and neither Eustathius's Deposition, Resignation, or Death, would have remov'd that Bar; so that it was not his Orthodoxy alone, and Possession, which made him the Legitimate Pastor there, 'till Eustathius gave Way unto him, and upon Composition, resign'd his Right into his Hands; but without it, he would have been no better than St. Cyprian's Second; — until Eustathius desisted, and gave up his Jurisdiction to him, [ *περὶ τὴν ἀπὲχῃ* ] by Resignation; and he then, and not before, became the lawful and compleat Pastor of Antioch. — [ *ἐλθόντα τὸ φύραμα ἀπ' αὐτῶν λαβεῖν. — ἐκεῖν' ἔλθων ἐθήροισεν* ] and receiv'd the whole Mass, and reap'd; and the Flock, which before was EUSTATHIUS's, became Meletius's Fold and People. Then P. 24. I will add here; that this Generous, and most Christian Action of Eustathius seems to have been, in some Measure, a President to that Proposal, which St. Augustin, and the African Bishops, made in the Days of Honorius, &c. — And the distressed Greek Patriarchs, seem to have imitated them both, in that they have sometimes resign'd their Patriarchies to those Bishops of their own Faith,



“Faith, whom their hard Masters thought fit  
 “to nominate, *lest* their Religion and its Orders  
 “should be wholly suppress’d, upon their Refusal, or  
 “less protected. Did not this great Bishop of  
 “Antioch, Eustathius, act after the same manner,  
 “before them? Did he not first quit τὰς τιμὰς  
 “καὶ ἀρχαίαν, the Honours of a Governor,  
 “when he retain’d the Episcopal Office, and the  
 “Cares of it, whilst his People were among  
 “Wolves, &c. and afterwards relinquish his Right  
 “also to the Orthodox Meletius himself, being then  
 “in Exile, and less capable to serve that People,  
 “than Meletius was? And surely, *He is not truly*  
 “*a Christian Bishop, that will refuse to do the same, un-*  
 “*der the same, or the like Circumstances; but re-*  
 “*fuses to resign, tho’ the Church may enjoy thereby*  
 “*those Advantages which it cannot have, if he does*  
 “*not, tho’ it be otherwise in Danger of Ruin: Nei-*  
 “*ther, on the other side, is he a truly Christian*  
 “*Bishop, who quits his Rights, and Govern-*  
 “*ment, into the Hands of its Enemies, when they*  
 “*are either Schismatics, or Arians, &c.* P. 25.  
 (Which, certainly, is none of our Case, as hath, and  
 shall be prov’d farther) and therefore he is not  
 worthy of the Name or Character of a *Christian*  
*Bishop*, and to be sure not of a *Confessor*, or *Mar-*  
*tyr*, who shall obstinately refuse either to prevent  
 a *Schism*, when it is in his *Power*, and so his *Duty*  
 so to do, or to put an End to a *Chimerical*, and  
 merely *presum’d Schism*, that never was grounded  
 upon any *Opposition*, and had nothing to contest  
 with, from any now *living*. Nay, if it had,  
 yet by a *Vacancy*, by *Death*, leavesthe otherwise  
 illegal *Possessor* in full Right to claim all *Obedi-*  
*ence* by this very *learned Author’s* own *Confession*.  
*Excerpts from the Ecclesiastic History. P. 157.*

I shall conclude with a later Form of *Resigna-*  
*tion* of that godly Pope, *Celestinus V.* as I find it  
 in

in *Coriolanus's Breviar. Chronolog. ad Ann. 1294. P. 363.* in which we may see a Summary of all those *Causes and Motives*, which may lawfully induce holy Bishops, in some Circumstances, to make a *Renunciation* of their Jurisdictions, without a Violation of their *Deposita*, or sacred Trusts.

*Ego Celestinus Papa V. motus ex legitimis Causis, id est Causa Humilitatis, & melioris vite & Conscientia illasa, Debilitate Corporis, Defectu Scientia, & Malignitate Populi, & Infirmitate Persona, & ut Praterita Consolationis, vite possim reparare quietem. Sponte & libere cedo Papatui, & expresse Renuncio Loco, & Dignitatis Oneri, & Honori: Dans Plenam ac liberam facultatem ex nunc Sacro catui Cardinalium, Eligendi, & Providendi dumtaxat Canonice, Universali Ecclesie de Pastore.*

Here most of the Causes of *Renunciation* or *Resignation*, are enumerated; as I find in *Habertus*, in his first *Observation* on the *Libel. Renunciat. Ep. viz. Conscientia criminis, Debilitas corporis, Defectus scientia, Malitia Plebis, Irregularitas Persona*; which, by the Way, shew, that the Church hath all along look'd upon *Resignation* as lawful and necessary in some Cases; and if so, to be sure to prevent or put an End to *Schism*, and to preserve the Peace of the Church.

But now, in God's Name, since it's so clear from the *Duty of Pastors*, to prefer the publick Good of the *Flocks* of the Church of Christ, before their private *Interests*; even to sacrifice their very *Honours, Stations, Estates, Families*, and their *Lives* too, when requir'd by Christ, to procure the greatest Good, the Peace and *Unity* of the Church, by preventing and taking away the *Seeds*, the *Occasions* of *Schism*, by any *Act* which is in their Power to do. And that to yield unto *Necessity*, the present *Juncture* of Things, is apparently the only Means left to preserve the *Unity*, and, certainly,

tainly, to promote the *Glory of God*, and to set forward the *Salvation of the People* committed to their Charge, more than by an *opposite Conduct*; or that a contrary Management, in all Probability, must occasion far greater *Evils*, than *Good*; and that the *Pleasure of Christ* seems manifest by the present Circumstances, that their present Duty is to exercise their *Humility, Self-denial, Obedience, Submission, and Love* to the supreme Bishop of Souls, *Condescension and paternal Affection* to their *Flocks*: And moreover, since we meet with so many *Exhortations of Holy and Primitive Bishops*, to this Purpose, and most noble and encouraging, *endearing Examples* in the Case, how is it possible to suppose a *holy Father* of the Church (whose Business it is, and Calling requires him to be thereby acquainted with his Duty in all Points; and especially after so many Years Study and Exercise, to be, contrary to all his former Sentiments and Practice) *averse* to what is so plainly his Duty, that *Christ*, and the *publick Good* and *Edification of the Church*, require and demand of him? Shall we be so devoid of *Charity*, as to think he prefers his own *Personal Advantage*, before that of his Church? His own *Honour*, before that of *Christ*, his Lord and Master? Or that he understandeth the Case, and hath a nicer Notion of his *Depositum*, better than *St. Clemens, St. Greg. Nazienzen, or St. Chrysostom*? Whereas 'tis said of *St. Greg. Naz.* ἀπαύρει δὲ τοῖς ἐπιστολὰς τοῖς τὴν παροικίαν ἀπέδωκεν, that upon the Bishop's Demand, he return'd his *Depositum*, or the Bishoprick of *Constantinople*, into their Hands, from whom he receiv'd it, *Sozom. H. E. L. VII. C. VII.*

Or can we, without the greatest *Uncharitableness*, conceive, that he is so estrang'd from the *Love of Christ*, and *Charity and Compassion* for his *Flock*, that *Christ dy'd* for, as not to be ready

to



to do at all Times, and upon all Occasions, whatever is for their Profit and Edification? The very least of which, certainly, is, to give Way, and thankfully too, to another Bishop to perform all those Offices and Ministrations, which he knows he cannot do himself? And which he knows they otherwise must be depriv'd of; and without doing of which, he is no better than dead and useless to all his Diocese. *Et Pastori sanctæ Ecclesiæ dicitur: Simon Joannis amas me? Pasce oves meas. Ex quibus verbis colligitur, quia si is qui valet, omnipotentis Dei oves renuit pascere, ostendit se pastorem summum minime amare. Si enim uni-genitus patris pro explenda utilitate omnium de secreto patris egressus est ad publicum nostrum: nos quid dicturi sumus si secretum nostrum præponimus Utilitati proximorum.*

“It’s said, saith Gregory the Great, unto the Pastor of the Holy Church, *Simon Bar-jonah, lovest thou me? Feed my Sheep, S. Joh. xxi.* From which Words we may infer, that he who is able, or in fit Circumstances, and refuseth to feed the Sheep of Almighty God, that hereby he sheweth he loveth not the chief Shepherd. For if the only Begotten came forth from the Bosom of his Father, for the publick Benefit of all Mankind, what shall we say for our selves, if we prefer our private Advantage, to the publick Benefit and Edification of our Neighbours? Ease and Quiet indeed are desireable Things, nevertheless must be laid aside for the Advantage of many. *Greg. M. L. Ep. VI. No. IV. ad Cyriacum.* No! we may observe, that in this Text of S. John, feeding the Sheep and Lambs, as afterwards, is made the Mark and Test of a true Pastor, of his Love, Affection, and Fidelity to his Lord, as distinguish’d from a Mercenary or Hireling, as much as the Love of the Brethren, in the same Evangelist’s Epistles, is the Mark and Test of a true Christian or Disci-

ple of Christ. And withal, that without a faithful Discharge of this high Office and Trust, which must necessarily imply, and be an Effect of Love and Fidelity to his Master, he can have no Title, but to that of an Hireling, and not the glorious Reward of a faithful Servant and Shepherd, to enter into the Joy of his Lord, S. Mat. xxv. 23. *Et quia Officium nostrum sua solum flere non sufficit, nisi & de alienis sollicitudinem gesserit; curam in commisso gregis custodia studiosius impendamus; & suadendo, hortando, terrendo, predicando, in quantum superna clementia vires donat, officium opere implere festinemus, ut desideratum, creatore nostro largiente premium expectemus*, Greg. M. Ep. L. X. Ep. I. *Dominico Ep. Carth.* So again, *Sancta Trinitas dilectionem tuam sua protectionis dextera protegat, detq; tibi commissam gregem Orando, admonendo, boni Operis studium ostendendo, in conspectu sui redemptoris recte pascere, ut ad aeterna vita pascua valeas cum ipso quem pascis grege pervenire.* No! a due and conscientious Care to feed the Flock, and to give them their Meat in due Season, to minister unto them according to their Exigences and Necessities, is a most infallible Demonstration of the Fidelity of the Shepherd, and of the Degree of his Love for his Lord and them. Thus the same S. Gregory, on those Words of the True, and the Great Shepherd, *I lay down my Life for my Sheep*, S. Joh. x. *Ac si aperte dicat: in hoc constat quia cognosco Patrem & cognoscor a Patre, quia animam meam pono pro ovibus meis: id est, ea charitate, qua pro ovibus morior, quantum patrem diligam, ostendo*, Greg. M. in Hom. XIV. in Joan. C. X. that is, by that Charity or Love, in laying down my Life for the Sheep, I manifest, I demonstrate, how much I love the Father! Nay, more! by this it's apparent, that I know the Father, and am known by the Father. Hence then it follows, that an absolute Supinuity, Unconcernedness, and Neg-



lest of the Flock, hath, for its Root, Infidelity. Such  
 a Shepherd, in Reality, neither knows, believes in  
 God, fears or loves him. And this Love, where-  
 ever it is, will certainly inspire that Shepherd with  
 Magnanimity and Courage; for as this Love is a di-  
 vine Grace, inspir'd by God, the Spirit of Love,  
 so Fortitude is a Gift of the same Spirit; nor can  
 we, possibly, suppose the Existence of a single, so-  
 litary Grace in any Soul; whoever hath, pro-  
 perly speaking, Grace, it must imply a Commu-  
 nication or Constellation of Graces, all that are ne-  
 cessary, and, in a Degree, sufficient to render the  
 Subject of them holy and good, and acceptable to  
 God, in the Station or Circumstances he is in, qua-  
 lify'd and ready to perform whatever God re-  
 quireth of him. So that where there is Love, there's  
 Resolution, Fortitude, &c. and Fear is effectually  
 excluded, or driven out. So Chrysologus, in his  
 fortieth Sermon, concerning the good Shepherd, The  
 good Shepherd layeth down his Life for the Sheep, &c.  
*Fortem facit vis amoris, quia nil durum, nil amatum  
 nil grave, nil lethale computat amor verus. Quod  
 ferrum? quæ vulnera? quæ pæna, quæ mortes Amo-  
 rem prevalent superare perfectum? Amor est impene-  
 trabilis lorica, respuit jacula, gladios excutit, pericu-  
 lis insultat, mortem ridet: Si amor est, vincit omnia.*  
 "The Force or Power of Love naturally inspires  
 "with Courage, Zeal, and Resolution, because  
 "true Love looks upon nothing as difficult or  
 "insuperable; nothing disgustful and bitter; no-  
 "thing too burthenfome; and nothing deadly.  
 "What Weapons? What Wounds? What Tor-  
 "ments? What Sorts of Death, are able to sub-  
 "due perfect Love? Love is an impenetrable, in-  
 "vulnerable Coat of Mail, fences off all Darts;  
 "puts by the Passes of the keenest Swords, In-  
 "sults, Dangers; and laughs at Death it self.  
 "Where Love is, it conquers all Oppositions.

Hence



Hence then it's manifest, that that Shepberd, who hath not this Love with all its Attendants, is most certainly a Mercenary, or Hireling, as valuing, or studying nothing but his own present Interest, *sua quarentes*, Phil. II. *quid est sua quarentes? Non Christum gratis diligentes, non Deum propter Deum quarentes, temporalia commoda sectantes, lucris inbiantes, Honores ab hominibus appetentes, hac quando amantur proposito, & propter hac servetur Deo, quisquis est talis, Mercenarius est, inter Filios se non computet.* St. Aug. Tractat. xvi. exposit. in Evangel. Joann: And besides that, it cannot be fairly presum'd, that such an one ever arriv'd at the Eminence and Dignity of a Pastor, or Bishop, and as St. Cyprian saith of Cornelius, was made a Bishop, *de Dei & Christi ejus judicio.* Ep. ad Anton. Lii. by the Judgment, Calling, and Approbation of God, and his Christ. *Electus a Deo omnipotente, & Christo Domino*, chosen by Almighty God, and our Lord Christ, as the Confessors, returning to the Unity in the same St. Cypr. Cornel. Epist. ad Cyp. xvi. ed. Pam. No! 'tis difficult to conceive, that ever such came duly qualify'd by the Door, that is, *nutu Christi*, who is the Door into the Sheepfold; but merely by Human Means, and Impulse, being impell'd to climb into the Sheepfold, to undertake the Pastoral Work upon him, for Temporary Ends, to gratify his Pride, Ambition, Avarice, and by any indifferent Methods, and Applications, to compass his Ends, and so such in Christ's Account, no otherwise reputed, than as Thieves and Robbers, not Sons, (*Habet Ovile Domini prepositos & Filios & Mercenarios. Prepositi autem filii sunt, Pastores sunt.* So St. Augustin.) though serving the Ends of his Providence, even on many necessary Accounts, to the Benefit, and Edification of the Church, as to their Ministrations, but yet are Mercenaries for all that, *Audite autem quia & Mercenarii* necessa-

*necessarii sunt. Multi quippe in Ecclesia commoda terrena sectantes, Christum tamen prædicant, & per eos Vox Christi auditur: Et sequuntur Oves non Mercenarium, sed vocem Pastoris per Mercenarium. Consul. St. Matt. xxiii. 2. 3. comp. Phil. I. 15, 16, 17, 18. They shall only reap their own Choice, a Temporal Reward, and not the Inheritance of Sons. Temporalem mercedem quærit, & in domo in æternum non manebit. St. Aug. ibd. 'Tis true, we cannot always distinguish these Mercenaries, from genuine Pastors, but that there are such in the Church, is most certain, and sometimes we know 'em, and can point at 'em, non enim frustra dixit Dominus, etiam de Lupis, ex fructibus eorum, &c. according to that of our Lord, speaking of Wolves, which is as true of the Mercenaries, ye shall know them by their Fruits, by their Studies, Inclinations, manner of Living, and especially their Conduct in difficult and trying Times. Utrum vero Pastor sit an Mercenarius, cognosci veraciter non potest, si Occasio necessitatis deest, tranquillitatis enim tempore, plerumq; ad gregis custodiam, sicut verus Pastor, sic etiam Mercenarius stat: Sed Lupus veniens indicat quo quis animo super gregis custodiam stabat. Greg. Hom. xiv. in Joan. x.*

Such Addresses, Applications, Seekings, were anciently look'd upon as Incapacities for, and inconsistent with the Episcopal Character, and most unworthy of that high Dignity, and Preeminence, and when discover'd, punish'd with Degradation, as may be seen by divers ancient Canons, as contrary to the Rules laid down by the Holy Spirit in the sacred Scriptures, to judge of the necessary Qualifications for this high Office. To this purpose, consult, 1. Tim. iii. V. 2. and Tit. I. 6, 7, 8. and that admirable Comment in the fourth Council of Carthage, C. iv. Consult likewise the xxixth and xxxth Apostolical Canons, the xth Canon of the Sardican Council, Can. xxii. Concil. vi. in Trul-

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to, with the Scholion of Zonaras. Canon. iii. Concil. Nic. II. Canon. xviii. Concil. Tolet. 4. from whence, what I have been advancing, will receive great Light, and Confirmation, and most particularly, that *Modesty, Humility, Lowliness, Moderation, Meekness, Self-denial, Contempt of the World, Liberality, &c.* were the most recommendable Qualifications for such a Charge, that many were forc'd and compell'd to accept it, whilst the *Forward, the Haughty, and Ambitious*, were most justly look'd upon, by all good Men, to be for that very Reason the most *unworthy*, and *unmeet*, and most justly abhorr'd and rejected on that Account. Besides another Qualification, they were to rise gradually, and merely by the Dint of Merit, in the universal Esteem of all the Clergy, and People. As for Instance, in the blessed Cornelius, *Nam quod Cornelium charissimum nostram Deo & Christo, & Ecclesie ejus, item Consacerdotibus cunctis laudabili predicatione commendat, non iste ad Episcopatum subito pervenit, sed per omnia Ecclesiastica Officia promotus, & in divinis administrationibus, Dominum saepe prae meritis, ad Sacerdotii [sc. Episcopatus] sublime fastigium cunctis religionis gradibus ascendit. Tum deinde Episcopatum ipsum nec postulavit, nec voluit, nec, ut ceteri, quos Arrogantia & Superbia sua timor inflat, invasit; sed quietus & Modestus, & quales esse consueverunt, qui ad hunc locum divinitus eliguntur, pro pudore virginalis Conscientiae suae, & pro humilitate ingenuitatis sibi & custoditae verecundiae, non ut quidam vim facit, ut Episcopus fieret; sed ipse vim passus est, ut Episcopatum coactus exciperet, & factus est Episcopus a plurimis Collegis nostris &c. S. Cypr.* So that where we find the Reverse of these Qualifications requir'd by the Scriptures, dictated by the Spirit of God, and Christ, we may be assur'd, such Persons never came into the Honours of Christ, *de Dei & Christi ejus judicio*, in



a regular Way, but merely by *Human Applications*, except in the Case of *Apostacy*, and *Degeneracy* from originally due Qualifications; and so there's little Reason for *Admiration* at the little *Success* of their *Ministrations*, or their *flying* from their Duties in Times of *Trial*: Nor can we conceive how such will ever be *acknowledg'd*, and *rewarded* by Christ, at the last Day, who never gave any *Manifestations* by their present Conduct, that they were ever call'd to this great *Trust* by him, and have *acted* all along *Antipodes*, or, contrary to those *Rules of Duty* prescrib'd by his *Holy Spirit*.

But to illustrate this, by an useful *Scriptural Deduction*, to let us into the true Notion of the Matter, it's enjoin'd by St. Paul to Timothy, to *war a good Warfare*, I. Tim. I. 18. *καλὴν σὺλλεϊαν*, a glorious and heroick Warfare, without giving the least Ground to the *Enemy*, or giving back in the greatest Dangers; but, on the contrary, to *stand unmoveably* to his Arms, and, like a most vigilant General, to be ever upon his Guard, and to secure all possible Avenues where the *Enemy* may enter; and fortify, with all possible Diligence, the *weakest Parts* of his Camp; to *animate* all his Soldiers under him, by his own *intrepid Example*; to *rouse up* the Spirits of the most faint-hearted, and to *administer* proper Cordials unto them; to *train* and *discipline* them by frequent Exercise, and keep them up to *constant Duty*, that they may always be in a Readiness either to *attack*, or *receive* the most obstinate and rugged Charges of their *Enemy*. In a Word, he uses the Word *σὺλλεϊα*, Warfare, *ἵνα οὐκ ἴσῃ, ὅτι δὲ πᾶσι μὲν πόλεμον σφοδρὸν, μάλιστα δὲ τῷ διδασκάλῳ*, Theophyl. to shew, that all Christians are engag'd in a sharp and terrible Warfare, especially the *Doctors and Bishops* of the Church, *οἵ τε δὲ ὑψὲρ ἑτέρων χαίροντες ἐν δόξανδι* and therefore that they ought to be vigilant, and, by

no Means, remiss. Hence II. Tim. II. 3. the *Pastors* of the Church are call'd, and ought to be *καλὸι στρατιῶται*, good Soldiers. II. Tim. II. 3. to endure *Hardness*, to be arm'd against all *Difficulties*; and, after the Manner of the Roman Soldiers, to discharge themselves of all other *Employments* and *Cares*, especially when they interfere with this their main Concern; to throw off the *World*, &c. and apply themselves to such *Cares* as may most conduce to the Service of their General, who hath put them into this Calling, and expects it from them. But then they must strive but lawfully, observe most strictly the Laws of this *Spiritual Christian Militia*; and, by no Means, study and invent Rules of their own to compass this *Crown* or *Mastery* by, v. 5. they must use no foul or indirect Means; they must not imagine to themselves to discharge their *Duty*, and fill up the *Devoirs* of their *Function*; and so to receive the Rewards of a brave General, by merely making a *Shew* of doing their *Duty*; but, in Effect, by doing nothing, and by running no Hazard, which is inglorious, and can have no Right to any other Reward, but that of *Renegades* and *Recreants*.

No! the whole Office of a Bishop, is a *Warfare*, admits of no Ease, but under mere *Incapacity*, however occasion'd; it must not be look'd upon, as *Mercenaries* do, as the Reward, to be sure, as to such, of *Unworthiness*; it's an ἀγών, a Fight; a καλὸς ἀγών, a glorious and brave Fight, as St. Paul says: And in order to a Reward, a Crown, II. Tim. IV. 7. I have fought a good Fight, (it's a δέσμος, a Course) I have finish'd my Course; i. e. I have behav'd my self faithfully in my *Combat*; I have run all the *Hazards*, and declin'd none, where it was necessary, and pass'd through them, and never fallen off from the Discharge of my *Duty*; and henceforth there is laid up for me a *Crown* of



*Righteousness, which the Lord, the righteous Judge, shall give me at that Day; and therefore the Means and Way can never be, in the Nature of the Thing, a Reward, as is too often, too grossly fancy'd by the Mercenaries, and accordingly misus'd and misapply'd by them, as only a Station of Ease and Self-Enjoyment, of Worldly Pomp and Grandeur.*

Nothing hath been more pernicious to the Church, than this false Notion that possesses the Hearts of the Mercenaries. All this is utterly besides Christ's Intention and Institution. So St. Mat. XX. 25, 26, 27, 28. But Jesus call'd them unto him, and said, *Ye know, that the Princes of the Gentiles exercise Dominion over them; and they that are Great, exercise Authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your Minister; and whosoever will be chief among you, let him be your Servant; even as the Son of Man came not to be minister'd unto, but to minister, and to give his Life for a Ransom to many.* Upon which Words, thus the Author of the imperfect Work on St. Matthew, [*Scitis quod Principes, &c.*] "*Vultis certe Dominus & duorum fratrum ambitionem extinguere, &c.*" Our Lord taking an Occasion "to extinguish the Ambition of the two Brethren, and the Envy of the ten Disciples, brings in the Difference between the Worldly, and Ecclesiastical Princes or Governors. Shewing by this, that the Primacy in Christ ought not to be coveted by him that hath it not, nor to be envied in him that hath it; because the Princes of the Gentiles are therefore constituted to exercise Dominion over their Inferiors, to enslave them, spoil them, and devour them, and to employ their very Lives even until Death, to the promoting of their Interests and Glory. But the Governors of the Church are instituted for this very End, to serve their Inferiors and Subjects, and



"and to minister unto them; whatever they have  
 "receiv'd from Christ; to neglect and set aside  
 "their own Advantages, and, by all possible  
 "Means, to procure those of their *Flocks*; nay,  
 "and if there be a Necessity for it, not even to  
 "decline *Death* it self for the *Salvation* of them,  
 according to that of the *Apostle*, II. Cor. XII. 15.  
*And I will very gladly spend and be spent for you;*  
*tho' the more abundantly I love you, the less I be lov'd.*  
 (That is, according to Dr. Ham. Par "And I  
 "will offer up my self most cheerfully for the  
 "Good of your Souls; so in the Greek, *τοῖς τῆς*  
 "*ψυχῶν*) exhaust all the small Goods I have,  
 "and venture even my Life for you, and never  
 "be discourag'd; tho' as my Love, and the Ef-  
 "fects thereof, encreases towards you, so yours  
 "lessen towards me.) If this be the Case, [*saieth*  
*our Author*] "then indeed there may be Cause or  
 "Occasion to desire the *secular Primacy* or *Supre-*  
 "*macy*, tho' there be no real Reason for it, be-  
 "cause, tho' it be not just, yet it's advantageous.  
 "But there can be neither Reason nor Cause to  
 "affect the *Primacy* of the Church, because nei-  
 "ther just nor profitable. For what truly wise Per-  
 "son will hasten to subject himself to Slavery, La-  
 "bour, Sorrow, or which is more, to that Ha-  
 "zard, as to give an Account for the Churches  
 "committed unto his Charge to the just Judge,  
 "unless, haply, he neither believes the future Judg-  
 "ment of God, nor is afraid, by abusing his Ec-  
 "clesiastical Supremacy to Worldly Purposes, to  
 "convert himself into a *Secular*? Then a little  
 after, descanting on the Honours in the Church,  
 thus: *Deniq; ipsi honores in Christo prima quidem fa-*  
*cie videntur honores, revera autem non sunt honores*  
*diversi sed sunt diversa Ministeria, &c.* "To con-  
 "clude, *saieth this Author*, the Honours in Christ,  
 "at the first Sight, seem to be Honours, but, in  
 "Reality,

Reality, are not different Honours, but different Ministries or Services. As, for Instance, it seems to be the Honour of the Eye to enlighten the Body; but the Honour of enlightning, is not its Honour, but its Ministry. So it seems to be the Humility of the Feet, to bear about the Body; but the Humility of bearing, is not the Contempt of them, but their Ministry and Service. Therefore the Lord of the Body, viz. Man, honours not his Eye more than his Foot, because the Eye is not honour'd for any Merits of its own, that it should be an Eye, but it was created for this Service; neither is the Foot condemn'd for any Fault of it, that it should be a Foot, but was created for this Service. Wherefore each Member hath neither more nor less to esteem or undervalue it self upon, as to its Service to which it was created; and so neither envieth another Member, as having more, nor despiseth another, as having less. And thus it is among the Saints: Each Saint's Honour is not his own, but his Act. As, for Instance, of an Apostle; the Apostleship is reputed by us as the Honour of the Apostle himself; but, in good Truth, it is not his Honour, but his Ministry. — Wherefore, neither shall the Apostle have Honour with God, because he was an Apostle, but, if in Case, he shall have discharg'd the Work or Function of an Apostle faithfully and laudably; neither shall a Deacon be reprov'd or reproach'd for being a Deacon, but for doing his Office negligently. Therefore the Honour of a Man is of no Account, but as he hath discharg'd his Office well and laudably; nor is he, by any Means, liable to Contempt, but as he hath done his Business perfunctorily. Author Oper. Imperf. in St. Mat. C. XX. Hom. XXXV.

Secondly,

Secondly, (To remark, only, the most necessary Parts of the *Episcopal Function*, which must be exercis'd constantly, at all Times, where there's Opportunity) He must be apt to teach, 1. Tim. iii. 2. qualify'd, ready, and willing, to instruct his Flock; to communicate all saving Knowledge to them, upon all Occasions, and Emergencies; to confirm them in the Faith, to solve their Doubts, and, especially, to direct them, how they should behave themselves in difficult and trying Times, with Respect to Heresies, Schisms; that they may persevere in the Unity and Communion of the Church, and to take all possible Care, that they be not tempted, by the Want of the Comforts of divine Offices, and Ministrations, the proper Nourishment, and Means of Christian Growth, and Proficiency, to become a Prey to their most vigilant Enemies, who always lay ready to devour them. Therefore the Apostle, 1. Tim. iii. 15. tells Timothy, That the Man of God ought to be perfect, thoroughly furnish'd unto all good Works, viz. "That Preachers of the Gospel, "sent and authoriz'd by God, ought, by the Study of the Scriptures, to be furnish'd for all Turns, "enabl'd to discharge his whole Duty towards the "Souls of others. Dr. Ham. Be thoroughly acquainted with his Duty for all Seasons, so as to be able to instruct those committed to his Charge, to know theirs in all Seasons too, to know where they are, and what to adhere to; and as ready, and willing, and glad to resolve them, as they should be to enquire of him, and to be conducted by him. And this he is oblig'd unto, at the Peril of his own Soul, to communicate, or declare unto them the whole Counsel of God: All, without Exception, that is proper, and necessary for them to know, in order to their eternal Salvation, and their present Behaviour, in order to clear himself from the Guilt of their Blood; who, otherwise, thro' his



Default, might prevaricate in their Duty; and this, without any *Hesitation*, or *Demur*, without *trimming*, and *evading*; *shuffling*, and *equivocating*; by laying aside all *Human Respects*, and too much *Anxiety*, and *Solicitude*, for his own *Personal Ease*, and *Safety*; for 'tis essential to true Love, to cast out Fear; there's no Fear in Love, 1. St. John, iv. 18. Where this Spirit of Fear is, there cannot be the Spirit of God: For God hath not given us the Spirit of Fear, but of Power, of Love, and of a sound Mind, ii. Tim. i. 7. "For sure, that God that gave us "Commission, and Gifts, hath not given thee, or "me so poor a cowardly Spirit, as that we should "be afraid of Dangers, and Threats of Men!—" "but courageous Hearts, to encounter any Difficulty, "a Love of God, [and our Neighbour] which "will actuate this Valour, and cast out all Fear "of Danger; and withal, a Tranquility of Mind, "and a full Contentedness in whatsoever State. Dr. Hamm. And therefore to this End, he must stir up this Gift, V. 6. And in the worst of Times, Difficulties, and Dangers, he must not decline giving his Fellow-Servants their Meat in the proper Seasons proportionably; he must preach the Word, be instant in Season, and out of Season, reprove, rebuke, exhort with all long-suffering, and Doctrine. Must watch in all Things, endure all Afflictions, do the Work of an Evangelist, make full Proof of his Ministry, ii. Tim. iv. 2. 5. And this St. Paul charges him, as he will answer it at the great Tribunal of Christ, v. 1. Here's no declining in the Case, it must be done, if not impossible, at any Peril, or Hazard whatever, no Excuse in the Case. So our great Apostle, who ought to be the great Example to all Bishops: Remember that Jesus Christ of the Seed of David, was raised from the Dead, according to my Gospel, [to fortify thee in suffering whatever comes] wherein I suffer Trouble, as an evil Doer, &c.

ven unto Bonds: But the Word of God is not bound: Therefore, I endure all Things for the Elect sake, that they may also obtain the Salvation which is in Jesus Christ, with eternal Glory, ii. Tim. ii. 8, 9, 10.

This is an indispensable Duty, incumbent upon the Bishops of the Church, when possible: No personal, private Respect whatever, can excuse the Neglect of it, except Incapacity, or Infirmary, if the publick Good of the Church be endanger'd thereby. Nor is the supreme Pastor to absent, or with-draw himself, even tho' the Exercise of his Function may meet with some Obstacles, or Dangers, where there is not such a general Defection from him, as may absolutely excuse him, tho' in a Time of Persecution. So, St. Augustin, *Time ergo de locis in quibus sumus premente persecutione fugiendum est Christi ministris, quando ibi aut Plebs Christi non fuerit, cui ministretur, aut potest impleri per alios necessarium ministerium, quibus eadem non est causa fugiendi. Cum autem Plebs manet & Ministri fugiunt, ministeriumq; subtrahitur, quid erit, nisi Mercenariorum illa fuga damnabilis, quibus non est Cura de Ovis? Ep. 80.* "Then, "and then alone is it lawful for the Ministers of "Christ, to flee from the Places where Persecution "rageth, when either the Faithful are all gone, to "whom divine Ministrations should be perform'd, or "his Place may be supply'd by others, who are not "under the same Necessity of fleeing. But when "the People stand it out, the Ministers flee, and "divine Administrations cease; what other Flight "can it be constructed, than the damnable Flight of "Hirelings, who take no Care of the Sheep? Thus again, our great Apostle, who declin'd no Perils, where he had the least Probability of Success in his Ministry, None of these things [ viz. Bonds and Afflictions, V. 24. ] move me. Wherefore I take you to record this Day, that I am pure from the Blood of all Men. For I have not shunn'd [I have omitted no Occasion,

Occasion, whatever Difficulties or Hazards have stood in my Way] to declare unto you all the Counsel of God, [to instruct you in all the Doctrines of Christianity, and in all Parts of even your present Duty, how to demean yourselves in perillous Times, and to arm yourselves against all Temptations, and to antidote you against all the Infection, and Contagion of false Doctrines, and to keep you united against all the Assaults of such, as would draw you off from the Communion of the Church, into the Tents of Schism. Act. xx. v. 26, 27. Nay, more particularly, as v. 18. He addresses himself thus to the Elders of the Church, at Ephesus, *Ye know, saith he, from the first Day that I came into Asia, after what manner I have been with you at all Seasons, serving the Lord with all Humility of Mind, and with many Tears, and Temptations, [with all Love, Care, and Concern for you, with great Sorrows, and Hazards of Dangers] which beset me, by the lying in Wait of the Jews, [who conspir'd against my Life.] and how I kept back nothing that was profitable unto you, but have shew'd you, and taught you publickly, from House to House, v. 18, 19, 20. i. e. and how, without all Tergiversation, I freely declar'd to you all Things that I thought useful for you to know, willing to take all Opportunities of instructing any both in the publick Synagogues, Ch. 19. 8. and in private Schools; v. 9. and in your several Houses, whither also I came. Now, who can excuse themselves, satisfy their Consciences, and think to make their Appearance before Christ at the last Day, that are not able, in a great Measure, to make the same Protestations with St. Paul? And of all Men, they! who never ran the Risque, or took the least Pains imaginable, if compar'd with him, to discharge their Trust in any Respect, in the most urgent and pressing Circumstances?*

Again,



Again, We find these Precepts repeated over, i. Tim. Ch. iv. 13. *Give Attendance to Reading, Exhortation, to Doctrine.* [“ See thou be diligent in performing thy Office, in the several Parts of it, expounding the Scriptures, confirming Believers, and admonishing them of any Fault, or Danger, and instructing the Ignorant, and Unbelievers.”] D. H. And v. 14. *Neglect not the Gift that is in thee, [conceal, and hide it not, nor suspend it, but employ it, improve it to the Edification of the Church.]* Then ii. Tim. ii. 15. *Study to shew thyself approv'd unto God, a Workman that needeth not be ashamed, rightly dividing the Word of Truth.* i. e. *In this, and all other Things, approve thy Courage and Constancy to the Truth, truly, and faithfully, [especially, and above all, when consulted in Times of Temptation and Danger, by such, who (as in Charity, it ought to be presum'd) in Sincerity, and with all dutiful Address, apply themselves unto thee, to direct their Consciencies in difficult Occasions and Instances,] telling every one their Duty, [and not to dissemble with them, equivocate, or slight them, as if they were unworthy of, or beneath thy Concern, and it matter'd not what Course they took; or to turn them off civilly, without any further Notice, upon unchristian, uncharitable, groundless Jealousies, as if they came to impose upon, and trapan thee; by which Means, such a Temper of Mind will easily be induc'd to make the same Judgment of all Men alike, without Distinction, and thereby lay a Foundation for a total Neglect of thy Duty, and Function, and so thou wilt become altogether unuseful in the House of God; and not only so, but an Occasion of infinite Scandal, and Mischief, and no Good, or Edification to thy Flock.]* and fortifying him against the Poyson of Seducers. — And by “ thy

"thy Example and Doctrine, directing them the Way wherein to go.

Then to go on to a third Topick, how the Bishops of the Church ought to manage themselves with Respect to those, who differ from them, they must not presently reject them, and turn them out of the Church, or separate from them, but use all gentle and obliging Methods to convince them, and to keep them within the Fold, and to reduce them, if gone off, and to confirm them that are wavering. Thus the Apostle, *And the Servant of the Lord must not strive, but be gentle unto all Men, apt to teach, patient. In Meekness, instructing those that oppose themselves; [to the Truth, out of Ignorance, or preoccupied Judgment, Oxf. Annot.] if God, peradventure, will give them Repentance to the acknowledging of the Truth; and that they may recover themselves out of the Snare of the Devil, who are taken captive by him at his Will, II. Tim. II. 24, 25, 26. Shewing Meekness to all Men, Tit. III. 2. And to follow after Righteousness, Godliness, Faith, Love, Patience, and Meekness, I. Tim. VI. 11. He ought not to insist too much, or too frequently, upon his Authority; be prone to censure or rebuke others; but proceed considerately, prudently, soberly, gently, impartially, condescendingly, to whom may be adapted what follows out of St. James, *My Brethren, be not many Masters, knowing that we shall receive the greater Condemnation. For in many Things, we offend all. --- Who is a wise Man, and endu'd with Knowledge amongst you? Let him shew, out of a good Conversation, his Works, with Meekness of Wisdom. But if ye have better Envyings, and Strife in your Hearts, [Dispositions to Envy, which is always a main Ground of Schism, Breach of Communion, Uncharitableness and Censoriousness] behold how great a Matter a little Fire kindleth! Glory not, and lie not against the Truth, v. 13, 14. Make not a great**

great Noise of one Thing, when all the While you mean another, you dare not acknowledge; lay not the Stress upon something that looks like the true Difference and Thing in Contest, and insist and value yourselves upon it, when, at the same Time, you act a Part even against your Conscience.] This Wisdom descendeth not from above, but is earthly, sensual, devilish. For where Envy and Strife is, there is Confusion, and every evil Work. But the Wisdom that is from above, is first pure, then peaceable, gentle, [not rigid] mild, equitable, receding from his own strict Right, in order to Peace, [and Union] D. H. and easy to be intreated. So *ευπειθής*, an Easiness to be perswaded of that which belongs to the Excuse of another, or mitigating of his Fault, as 'tis said of Charity, that it believes all Things, I. Cor. XIII. 7. See D. H. Not. a. on II. Cor. Ch. X. Full of Mercy and good Fruits, without Partiality, and without Hypocrisy. And the Fruit of Righteousness is sown in Peace of them that make Peace, St. Jam. Ep. C. III. v. 15, 16, 17, 18. Gentle and easy to be intreated, *ευπειθής*, as oppos'd to *αυθαδής*, Tit. I. 7. *Sibi pertinaciter placens ille*, that is, resolv'd to please himself, self-will'd, to have his own Will right or wrong, obstinate, arrogant, insolent, *ἐπίσκοπος δὲ ἐκόντων ἀρχὼν ἐκ ὀφείλει αὐθαδὴς εἶναι ὥς αὐτονομίως, καὶ ἀνευ γνώμης τῆς ἀρχομένων προέσταν τυραννικὸν τρόπον*, Theophyl. in loc. But a Bishop, who presideth only over those who voluntarily subject themselves, ought not to be arrogant, and do all Things of his own Head, without the Advice of others, and expressly against the Opinion of his Subjects. This is tyrannical. Again, as *ευπειθής* may be oppos'd to *περπελής* and *τελυφώμυρος* heady, rash, precipitant, and high-minded, blown up with a vain Conceit of themselves.

Now, to shew that I have not misapply'd these Texts of St. James, I desire that it may be consider'd,



consider'd, that there are no Places, I remember, in the *New Testament*, unless in the *Epistle to the Hebrews*; or at least, that there are very few besides, where there is any Mention made of  $\zeta\eta\lambda\omicron\upsilon$ ,  $\phi\theta\epsilon\upsilon\sigma\iota\varsigma$ ,  $\epsilon\pi\iota\theta\epsilon\iota\alpha$ ,  $\delta\iota\chi\omicron\sigma\alpha\sigma\iota\omicron\upsilon$ , *Envyings, Strifes, Seditions*, &c. but they have an immediate Relation to the *Differences and Disturbances* rais'd against the Government of the *Church*; against which, the *Apostles* so carefully caution, and make Provision, in all the *Epistles*, and particularly *St. James*, in this *Catholick Epistle* of his. For particular Satisfaction, I refer you to *Rom. I. 29. Phil. I. 15. I. Tim. VI. 4. I. S. Pet. II. 1. Rom. XIII. 13. I. Cor. III. 3. Gal. V. 10, 26. Phil. II. 3. I. Tim. VI. 4.*

Hitherto, Sir, I have been preparing the Way for the most *unpleasant*, tho' not the least *important Part* of the Undertaking, you have engag'd me in, and forc'd upon me, very much against my Inclinations, especially in Matters that seem to have an untoward Aspect upon *Superiors*, and to bear hard upon them; and where my long radicated *Principles*, (which no *Interest* in the World, no *Sufferings*, no *Hardships*, no *Unkindness*, *Injustice*, *Contempt*, *Injuries*, *Ingratitude*, *Calumnies*, hitherto could ever shock, and I would to God nothing might) and *Conscience* oblige me to pay my profoundest Respects, and ever did, and shall so long as I can conceive it really my *Duty*, 'till Providence shall think fit to *discharge* me.

And since I have proceeded so far in this Matter of such *weighty* Concern to my self, and to you, and many others ; a Concern not only affecting our *present* Well-being, and Peace, *external* and *internal*, but the *Glory* of God, and our *eternal* Interests, even the Cause of *Christ* and his Church. I am resolv'd to manage it, to the best of my Power, with all that *Charity*, *Sincerity*, *Impar-*

*Impartiality, and Disinterestedness*, that becomes my *Function* and *Duty*, and lay aside all *human Respects*, of any Kind whatsoever, and leave the *Event* to God, as I ought. In the mean Time, comforting my self with this Consideration, that what I have undertaken, with all possible *Sincerity*, and *Singleness of Heart*, for the *best Ends*, the *Glory of God*, and the *Benefit of the Church*, within the *Compass of my Duty*, as a *Priest of the Catholick Church*, for the *Preservation of its Unity*, will be both *acceptable to him*, and *accompanied with his Blessing*.

In the Prosecution of this my Design, I shall keep close to the *Method* I have hitherto insisted on, to do all the *Justice*, I can, to *Superiors*; by justifying their hitherto *Proceedings*, by giving the fairest Representation I can, of their *Sense*, and *Facts*; by endeavouring to reconcile their seeming *Inconsistencies*, by answering the *Objections* you propose, as *categorically*, as I am capable; by *demonstrating*, and *exposing the evil Consequences*, and *Tendencies* of your new *Hypothesis*, to the *ruining of the Cause* you would set up, to the *Blackning*, and *utter Disgrace*, of some Persons of great *Merit*, *Knowledge*, and *Prudence*, you seem so tender of, and highly concern'd for, and the *Destruction* of the *Church of God amongst us*, and all *Christian*, and truly *Catholick Principles*, and the *Power of Godliness*.

And who that has any *Love for Christ*, for this *Church*, for the *Brethren*, for his own *Soul*, can be *indifferent*, *silent*, *mealy-mouth'd* in such a Cause as this? Who can be *passive*, *luke-warm*, or put on *Bowels of Brass*, and be unconcern'd at the *Prospect* of that *Ruin and Devastation* of all that's *sacred*, *venerable*, *lovely*, and so highly *valuable*, and concerning to us all, as the *Salvation of Souls*, purchas'd

chas'd by the most bitter and bloody Passion of our dearest Lord?

If then the most dutiful Apology, and the most charitable Construction that can be made for Superiors, can find no room here, by Reason of a new, contrary, surprising, unchristian Conduct; I most humbly beg Leave of all good Christians, and you in particular, to represent the true Nature of those sad and horrid Consequences, which such a Supposition as you urge, will justly require; and so to discharge my Conscience in this Affair. Tho' I must, in the mean Time, profess, I hesitate in the Matter, and shall do so, 'till thereby convinc'd of the contrary.

But should Things fall out, as you suggest, then I must needs say, I think I have no Reason to beg any Man's Pardon upon Earth, for what I'm going to say, or not to call any Man Master upon Earth, or to value any Man's Person in the Case, but shall look upon my self at full Liberty, and oblig'd to obey God, [Christ] rather than them; and to forsake such suppos'd spiritual Fathers, who, in Reality, cease to be such, by the same Rule, and in the same Cases, as I am oblig'd to forsake my natural Parents to follow Christ. So that, in this Case, I cannot but conceive I have Right to challenge your Candor and Impartiality upon the Matter, as my Due, by all the Laws of Controversy, being free to speak my Judgment; especially since I am so nearly concern'd, having so considerable a Stake in so imminent Hazard. It highly imports me to know who are my Superiors; in what I am oblig'd to be conducted by them, in what not; how far I may go, and when to make a Stand; whether to march on, or whether to retreat. We have not been train'd up to a mere implicit Faith, and to pay a blind Obedience. Superiors are ty'd up to Rules



as well as *Inferiors*, and for us *Priests* to be thereby acquainted with our own *Duties*, is a fair Step towards the Understanding of *theirs*, who are but one Degree above us, so that we have but a very slender Excuse for our Ignorance in these Matters, and are oblig'd to follow them, only as they follow Christ.

To return then, if the *Case* be such as represented, such the *Qualifications*, such the *Duties* of *Bishops*, how can it enter into our Minds, so much as to conceive a reverend *Prelate*, and *Confessor* abandoning all for his *Conscience*, should have so low a Degree of *Love*, and *Faithfulness* to his Lord, so little *Charity*, and *Concern* for his *Flock*, as not to be willing, and ready to condescend so far, that another should enter upon his *Labours*, who can, and may feed his *Sheep*, his *Lambs* for him, and in his stead; when it's impracticable, impossible for him to superintend them himself, of whom it would be the Height of *Uncharitableness* to believe he would not, and of superlative *Impiety* in him, to refuse even to lay down his *Life*, and to sacrifice all he hath dear and valuable in the World, upon a due Occasion? Of whom otherwise it might be said, If any Man saith, [professeth, and would have the World to believe, that he is sincere, and in earnest.] I love God, and hateth [that is, refuseth all the kind Offices of a Fellow-member of Christ, unto] his Brother, he is a *Liar*, [a vile Hypocrite] for [its Demonstration!] he that loveth not his Brother, whom he hath seen, how can he love God, whom he hath not seen? i. S. Job. iv. 20. And if so, then what remaineth, but a sad Apprehension of that dreadful Sentence, which such a faithless Pastor incurs, by such Treachery to his Lord: If any Man love not the Lord Jesus Christ, [so as to confess him, and by all possible Care of the Flock committed

to

to his Charge, to manifest his Love to his Lord,] *let him be Anathema, Maranatha, 1. Cor. xiv. 22.* This is what in Truth, Charity, Justice, and Duty to a Father of the Church, I think myself oblig'd to say, with all that Sincerity, that is essential, to the making a true, and genuine Christian, and so highly becometh such an one, what I have all the Inclination to believe, and what I conceive, to be the only substantial Vindication, can be made in the Case; without the Supposition of which, no Answer, no Apology can be made for such otherwise presum'd Inconsistencies, and Neglects, which the Nature of the Thing, the Canons, and Discipline of the Church, can allow compatible with the Episcopal Function, and Character, as hath been frequently intimated already.

But if after all, it be objected, That he claims still, and consequently looks upon his Second to be a Schismatick? In Return to this, I answer, It doth not follow, whether his Claim be meant in a Legal, or a Canonical Sense; whether it be in Reference to the Spiritualities, or Temporalities, of his Bishoprick. He may look upon the Second, to be an illegal, and an uncanonical Possessor, but it doth not follow, that he must look upon him as a Schismatick, or his Communion schismatical; because he may be allow'd to own him as acting validly in his stead, to all Intents and Purposes, in Spirituals, for the common Good of his Flock; nay, may be presum'd, to give his Consent he should do so; nay, more, to communicate with him himself; and yet to insist upon his Claim, his Right still, and not the least Ground for Schism thereby, nor the least Diminution to his Claim, for Right, or Supposition for his betraying his Depositum.

This, we know, was lately the Case of a right Reverend and truly Prelate, who never forsook the publick

publick Assemblies, nor never would be induc'd to look upon the national Church to be schismatical, but even officiated himself publickly, and communicated constantly; all which he did consistently with himself and his Duty, as having made an express Cession to his Successor, by importuning him to accept that Bishoprick. *Hinc illæ Lacrymæ!* Hence all those Declamations against hard Reflexions upon, and Contempt of this truly peaceable and religious Prelate: And, I think, nothing less than Luciferian Pride and Arrogance, can presume that Prelate to be ignorant of the Nature of Schism; or that if he foresaw the Consequents of Separation and Schism, he did not act like a good Shepherd, tender of his Flock, and solicitous for their Safety, to prevent Schism in his Diocese, because it was in his Power, and consequently his Duty so to do, as hath been prov'd at large already. However, it cannot be easily prov'd, I am satisfy'd, that a Claim, whilst useless and insignificant, ought to be a Bar or Obstacle to the Unity of the Church, or any Occasion of Schism: The insisting on a Claim pertinaciously, can never be suppos'd for any Good to the Church, that can, possibly, balance the real Evils and Mischiefs, which are the necessary Concomitants and Consequents of Schism occasion'd thereby, unless this Reverend Prelate must be constructed to entertain a very indifferent Notion of it, as an harmless Thing, (contrary to the express Sense of the Scriptures themselves, and the manifest Judgment and Determination of the Primitive Fathers thereupon) according to the modern Notions of Latitudinarianism; which he must needs do, if his Practice must be accounted for, by an Hypothesis, contrary to what I have advanc'd hitherto. So that this Objection vanishes into nothing, since it can never be constrain'd to favour the Pretensions of those I am



concern'd with. If his *claiming* doth not logically infer *Schism* in the *Second*, and if he may be presum'd to allow all the *spiritual Ministrations* done by him, *valid*, nay, and *communicate* with him, and yet retain his full *Rights*, and *Claims*, then all this is nothing to *Schism*, and to the being a *Principle of Unity* out of his own *Diocese*, much less a *Principle of Unity*, in *ecclesia plena*, or a full *Diocese*, and least of all to a *Number of Presbyters*, from most of the *Dioceses* of a *National Church*, or to the *National Church* it self, to the nullifying all the *Bishops* thereof, and the whole *Sacerdoce* all at once, and all *Sacerdotal Acts* perform'd by the several *Orders* of the *Clergy*.

For, by the Way, this must follow, if you proceed as you have done all this while, to justify your selves by *Primitive Principles*, (one must follow from the other) if the *second* be *Nullus*, all he doth must be *Nulla*, invalid, inefficacious; and even *St. Augustin*, who was no violent Person, acknowledges the same so far with *St. Cyprian*, that all Things done in *Schism*, are *inefficacious*, 'till ratify'd in the *Unity*, or by the *Church*. And a very good Reason for it! because there's no *Charity*, or *Love* of the *Brethren*, amongst *Schismatics*, or out of the *Church*; (*Nulli autem Schismata facerent, si fraterno odio, non excacarentur. Aug. d. Bapt. c. Donatist. L. i. c. xi.*) nor the *Holy Spirit*, from whom all *Sacerdotal Acts* receive their *Virtue*, or *Efficacy*. Quapropter quicumq; in Schismaticis vel Hæreticis congregationibus vel potius segregationibus baptizantur, quamvis non sint renati Spiritu, — tamen cum ad Catholicam veniunt, & Societati Spiritus aggregantur, quem foris proculdubio non habebant, — accedit eis quæ nisi intus non potest dari, *Unitas Spiritus in Vinculo pacis*. De verb. Dom. in Evang. *St. Matt. Sermon. xi. p. 22. Ed. Paris. 1533. Tom. x. p. 22.*

If so! then there can be no ordinary Means of Salvation, in the National Church, because no Priesthood to collate, or convey them; no signing or sealing Covenants in God's Name; no Sacraments; no Grace; no God; no Christ; no Holy Spirit; no Salvation; and all this, because not in Communion with this one Bishop, one Principle of Unity, without whose Consent, and Approbation, whatever is done, is invalid, and useless, from whose one Altar, whosoever are divided, are, actually, out of the one Church; and by the same Argument, he takes upon him to be the only Principle of Unity to this National Church, notwithstanding they are xxv to one, *Et omnes Episcopi sunt pares*, all Bishops are Peers, or Equals, none, *jure divino*, subject to another, and none ever, *jure Ecclesiastico*, or *de facto*, subject to him, he may extend his Jurisdiction all over the World, so far as none are in Communion, or refuse Communion with him. Nay, more than so, which is very considerable, as well as dreadful, all that are not in actual Communion with him, who, according to the Hypothesis, must be look'd upon, alone, as *Vicarius Christi*, personating, and representing Christ, acting in his stead, as the universal Pastor, must be constructed to be in actual Communion with his Adversary the Devil, it being impossible there should be any Medium between the Church of Christ, and the Synagogue of Satan, the Lord's Table, and the Table of Devils; so that the National Church, by communicating with his Second, who is none, and schismatical, and so contracting the Contagion of Schism thereby, ceases to be a Member of the Catholick Church, and becomes a meerly *Ecclesia humana*, a Church by Man's Institution at the best. St. Cypr. Ep. Antoniano LII. or originally, no more, no less, by the Institution of the Devil himself.

This in Sum, or in short, is the downright Inference, or Consequence, from this new Hypothesis; this is the Fort you must maintain, if you please, or become a Partizan with the Devil.

Now, what Men of Learning, Sense, or sound Minds, can entertain such an absurd and monstrous Opinion, which, in direct Consequence, will exceed all Bounds, and Limits, and by running it up, will extend it self, in infinitum, and so prove it self utterly false? What Primitive Writers ever argu'd at this Rate? None can be pretended to bid so fair for it, as St. Cyprian, yet no such thing can be deduc'd from him.

For if, by the Institution of Christ, there was no such Thing as Superiority of Jurisdiction, the granting a Priority of one Apostle over the rest, or of one Bishop over all the Bishops of the World, according to that of St. Cyprian, *Hoc erant utiq; & ceteri Apostoli, quod fuit Petrus, pari consortio pradii & honoris & potestatis, — & Pastores sunt omnes, sed Grex unus ostenditur, &c.* St. Cyprian. d. Unit. Eccl. "And the rest of the Apostles were the same with St. Peter, endu'd with the same Con-  
"sortship of Dignity and Authority; and all  
"[Bishops] are Pastors; and, on the Account of  
"their Parity, by no Means subject to each other.  
*Neque enim quisquam nostrum Episcopum se esse Episcoporum constituit, aut Tyrannico terrore ad obsequendi necessitatem collegas suos adigit, quando habeat omnis Episcopus pro licentia libertatis, & potestatis sue, arbitrium proprium, tamq; judicari ab alio non possit, quam nec ipse potest alterum judicare,* Concil. Carthag. apud S. Cypr. in Prefat. "There being  
"Grounds for one Bishop to set up for a Bishop of  
"Bishops, and to take upon him to compel his  
"Collegues and Peers, by tyrannical Terror, to a  
"Necessity of Obedience and Subjection to him, since  
"every Bishop is left to his own Disposal and De-termination,



"termination, by that full and entire Liberty  
 "and Power that is lodg'd in him; and can no  
 "more be judg'd by another, [that is a single  
 "Bishop] than he can judge another, [being a  
 "single Bishop.] Then, I say, it's impoſſible, ac-  
 cording to the Cyprianick Principles, to ſuppoſe,  
 in any Caſe whatever, much leſs in our preſent  
 Caſe of a ſuffragan Biſhop's, tho' never ſo  
 unjuſt Deprivation by mere Lay-Authority, that  
 by all the claiming of his Right in the World, he  
 can aſſume a greater Jurisdiction or Diſtrict, than  
 he had before; and, from a ſuffragan Biſhop, be-  
 come an univerſal Biſhop; and even gain this u-  
 niverſal Jurisdiction over all his Compeers, and Me-  
 tropolitanſ too, upon the Account of an Injury they  
 could not prevent, and what was in his Power to a-  
 void as well as they; to which they were obnoxious;  
 had they been of his Perſwaſion, aſto the Point, as  
 well as he; and for which Perſwaſion and Compliance  
 he had no Manner of Right to judge them, cenſure  
 them, or to repel them from his Communion, ac-  
 cording to the preceding Words of St. Cyprian, in  
 the *Præloquium* to the Council of Carthage, Super-  
 eſt, ut de hac ipſa re ſinguli quid ſentiamus, profer-  
 amus; neminem judicantes, aut a jure Communionis a-  
 liquem, ſi diverſum ſenſerit, amoventes. "It re-  
 maineth, ſaith he, that each of us ſpeak his  
 "Opinion freely on this Subject, cenſuring no Man,  
 "nor removing any one from the Right of Com-  
 "munion, that ſhall be of a different Sentiment;  
 "ſed expectemus univerſi judicium Domini noſtri Jeſu  
 "Chriſti, qui unus & ſolus habet poteſtatem & præ-  
 "ponendi nos in Eccleſiæ ſuæ gubernatione, & de actu  
 "noſtro judicandi: But all of us to wait the Judg-  
 "ment of our Lord Jeſus Chriſt, who only hath  
 "the Power of placing us in the Government of his  
 "Church, and of judging our Acts, (nemini præ-  
 ſcribentes aut præjudicantes, quo minus unusquiſq; E-

*piscoporum quod putat faciat, habens arbitrii sui liberam potestatem, Ep. ad Jubaian, xxiii.)* which no single Bishop can pretend to; and yet this was an Occasion, upon all Manner of Accounts, as momentous, nay, infinitely more, than what can be pretended, with Reference to this now suppos'd Principle of Unity, to every Diocese of this National Church, and Bishop now, even of those very Bishops now living, who suffer'd in the very same Cause with himself.

Supposing then the Case to be such, in Reference to this Right Reverend Father of the Church, what would our St. Cyprian say to it, were he now alive, but what he did, ironically, to his Brother Pupianus? (*Pupiano Fratri* in the Superscription) *Quis enim hic est superbia tumor, quæ arrogantia animi, quæ mentis inflatio, ad cognitionem suam prepositos & sacerdotes vocare? Ac nisi a te purgati fuerimus, & sententia tua absoluti, eæce jam sex annis nec fraternitas habuerit Episcopum, nec plebs prepositum, nec Grex Pastorem, nec Ecclesia gubernatorem, nec Christus antistitem, nec Deus Sacerdotem.* "What Sort of a Blowiness of Pride this? What Arrogance and Inflation of Mind, to call to Account, by your own single Authority, the Governors and Bishops [of the Church?] And unless we be clear'd and absolv'd by your Sentence, behold for these six Years past, the Fraternity hath had no Bishop; the People no Overseer; the Flock no Shepherd; the Church no Governor; Christ no Prelate; God no Priest? Let Pupianus vouchsafe to lend his helping Hand, resolve the Case, and acknowledge the Judgment of God, least so great a Number of the Faithful, who have dy'd under our Administration, otherwise may seem to have gone out of the World without Hope of Salvation and Peace; least the new believing People should be thought not to receive the Grace

" of

“ of Baptism, and the Holy Ghost by our Hands;  
 “ least the Peace and Communion restor’d by us to  
 “ so many Laps’d and Penitents, should be nullify’d  
 “ by the Authority of thy Censure. Vouchsafe,  
 “ some Time or other, to pronounce favourably  
 “ on our Behalf, and confirm our Episcopacy by  
 “ the Authority of your Cognizance, that God and  
 “ his Christ may give you Thanks, that by your  
 “ Vouchsafement and Favour, a Prelate and Go-  
 “ vernor is at Length restor’d to their Altar, as  
 “ likewise to their People! \*

It’s strange and surprizing again for one single Bishop, contrary to the Sentiments of all Christi-  
 stendom, to take upon him a Jurisdiction over all  
 the Bishops of a National Church, or, virtually, to  
 nullify them, upon a Pretence which all the Churches  
 in Christendom may fairly be presum’d to con-  
 demn; the Greek Church no Question! Where it  
 is a frequent Case, and for which no Schisms oc-  
 casion’d! tho’ as real and substantial Grounds  
 for a Schism, nay, more flagrant, infinitely, by  
 the Intervention of the Mahometan secular Powers,  
 may be pretended, nay, far greater than here.  
 The Scotch Bishops, tho’ under actual Persecution,  
 plainly own all the Bishops here in Possession,  
 without any Distinction of them; and it’s well  
 known, when some Bishops have been depriv’d  
 of their See, they have been restor’d to there

\* Subveniat Pupianus & sententiam dicat, & judicium  
 Christi in acceptum referat, ne tantus fidelium numerus, qui  
 sub nobis accersitus est, sine spe salutis & pacis exisse videa-  
 tur; ne novus credentium populus nullam per nos consecutus  
 esse baptismi & spiritus sancti gratiam judicetur, ne tot ap-  
 p- & pœnitentibus, pax data, & communicatio nostra examinati-  
 one concessa, judicij tui auctoritate solvatur. Annue a-  
 liquando & dignare pronunciare de nobis, & Episcopatum  
 nostrum cognitionis tuæ auctoritate firmare, ut Deus & Chri-  
 stus ejus agere tibi gratias possint, quod per te sit antistes &  
 rector altari eorum pariter & plebi restitutus.



there by the State, that no *Schism* commene'd thereupon: Nor do I remember any Instances of *Schisms* in the *Romish* Communion, when the *Civil Power* hath dispossest any single *suffragan Bishop*, and order another to be consecrated in his Place; or any Instances of the like Nature in our *English History*, in the Times of *Papery*. I say, all these *Bishops* are own'd by the *Bishops* of the two neighbouring Nations, acquiesc'd in by the two other surviving, *non-juring Bishops*. In a Word, as universally acknowledg'd as ever any of our *Bishops* were formerly, most of the present *Bishops* look'd upon as such, by the greatest Part of the depriv'd Clergy. *Quare in hunc scrupulum non inciderunt. — Ecclesie Universae per totum mundum nobiscum Unitatis vinculo copulate? Nisi si omnes isti communicantes mecum, secundum quod scripsisti, polluto nostro ore polluti sunt, Et spem vite aeternae communicationis nostra contagione perdididerunt; Papianus solus integer, inviolatus, sanctus, pudicus, qui nobis miscere se noluit, in Paradiso atq; in Regno Coelorum solus habitabit.* "Why then did not all the Churches in the World, that actually acknowledge and communicate with these *Bishops*, fall in with the Sentiments of this single *Bishop* unless he will say, that all who communicate with them, have contracted the same Contagion of *Schism*, by communicating with *Schismatics*, and have forfeited the Hope of eternal Life, by the Contagion of our Communion. Yes! *Papianus* alone is sound, inviolable, holy, and chaste, who refuses to mingle and berd with em; and he alone shall dwell in *Paradise*, and in the Kingdom of Heaven! St. Cypr. Ep. LXIX. *Papiano*.

Again, it's plain, such a Practice as this, never heard of in the Church before, contrary to the Examples of the most pious and most learned *Bishops*

Bishops in former Times, and to all the Rules of Christianity, as hath been shewn, would have been utterly condemn'd by St. Cyprian, (who was so zealous a Propugner of the Unity) in even the most legitimate and canonical Bishop in the World, that should violate it, when his Duty to preserve it, at the Peril of his Soul; especially when no Prejudice (that could be prevented, without hazard- ing the very Being of the Church) should ac- crue to him thereby, as is self-evident in the Case before us. \* Thus then, he tells us, he cannot hold the Episcopate, tho' a lawful cano- nical Bishop before, if he divides himself from the Body of his Fellow-Bishops, and the Unity of the Church; since the Apostle admonisheth us, that we should bear with one another, lest otherwise we should be tempted to depart from that Unity, which God hath instituted, and faith, with all Lowliness and Meekness, with Long-Suffering, forbearing one another in Love, endeavour- ing to keep the Unity of the Spirit in the Bond of Peace, Ephes. iv. 2, 3. He therefore, who nei- ther keepeth the Unity of the Spirit, nor the Bond of Peace, and separateth himself from the Bond of the Church, and the College of Bishops, he cannot have the Power of a Bishop, nor Honour, who

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\* Episcopatum autem tenere non posset, etiamsi Episco- pus prius factus, a Coepiscoporum suorum corpore & ab Ec- clesiae Unitate descisceret, quando Apostolus admoneat, ut invicem nosmetipsos sustineamus, ne ab Unitate quam De- us constituit, recedamus & dicat, sustinentes invicem in di- lectione, satis agentes servare Unitatem Spiritus in conjun- ctione pacis. Qui ergo nec Unitatem Spiritus, nec conjun- ctionem pacis observat, & se ab Ecclesiae vinculo atq; a sa- cerdotum collegio separat, Episcopi nec potestatem potest ha- bere, nec honorem, qui Episcopatus nec Unitatem voluit re- nere, nec pacem, St. Cyp. Ep. LII. ad Antonian.

"who would neither keep the *Unity* of the *Episcopate*, nor *Peace*."

Such a *Practice*, such an *Assumption* and *Attempt* as this! can never be the Effect of that *Humility*, *Meekness*, and *Charity* of a *Man of God*; one rul'd and conducted by his *holy Spirit*; it must proceed from the *Spirit of Envy*, *Rancor*, and *Pride*, and set him upon the same Foot with *Lucifer*, *Diotrephes*, *Novatus*, *Novatianus*. So the *Blessed Cyprian*, *Exaltatio*, & *inflatio*, & *arrogans ac superba jactatio*, non de *Christi magisterio*, qui *humilitatem docet*, sed de *Antichristi Spiritu nascitur*, cui *exprobat per Prophetam Dominus*, & *dicit*, tu autem dixisti in animo tuo: In *Cœlum ascendam*, &c. *Esai. xiv.* Et addidit dicens, tu vero ad *inferos*. How art thou fallen from *Heaven*, O *Lucifer*, *Son of the Morning*? How art thou cut down to the *Ground*, which didst weaken the *Nations*? For thou hast said in thine *Heart*, I will ascend into *Heaven*; I will exalt my *Throne* above the *Stars of God*; I will sit also upon the *Mount of the Congregation*, in the *Sides of the North*; I will ascend above the *Heights of the Clouds*; I will be like the most high; yet thou shalt be brought down to *Hell* to the *Sides of the Pit*. Unde & *parem talibus poenam Scriptura divina alio in loco comminatur* & *dicit*, *Dies enim Domini Sabaoth*, &c. *Esai. ii.* Hence it is, that the *holy Scripture*, in another *Place*, threatneth the like *Punishment*. For the *Day of the Lord of Hosts* shall be upon every one that is *proud and lofty*, and upon every one that is *lifted up*; and he shall be brought low. De ore itaq; ac de *verbis suis unusquisq; statim proditur*, & *utrum Christum in corde suo*, an vero *Antichristum habeat loquendo detegitur*. Every one, saith he, is soon betray'd by his own Mouth and Speeches, whether he hath *Christ* or *Anti-christ* in his Heart, *St. Cypr. Cornel. Ep. LV.*

Such



Such an one will come under the same Character, and censure with Diotrepbes, I wrote unto the Church, but Diotrepbes, who loveth to have the Preeminence, *ὁ φιλονεικῆσαν*, [who is ambitious of the Primacy, the highest Degree in the Church] receiveth us not; wherefore if I come, I will remember his Deeds, which he doth prating against us with malicious Words, and not content therewith; neither doth he himself receive the Brethren, and forbiddeth them that would, and casteth them out of the Church, *iii. St. Joh. v. 9, 10.* And with Novatus, *Et nunc Ecclesia desertor ac profugus, quasi mutasse sit hominem, mutare regionem, Confessorem se ultra jactat & predicat, cum Christi Confessor nec dici, nec esse jam possit, quia Ecclesiam Christi negavit.* For, now, he must be look'd upon as a Desertor and Runaway from the Church, [nay, his particular one too] by his present Proceedings, (for which no Apology can be made) as if to change his Country, were to change the Nature of the Man; and however he may boast, and give out himself to be a Confessor, it's plain Demonstration, that he was never sincere; (the Tree is to be known by its Fruits) and therefore cannot, ought not, to be said to be a Confessor of Christ, and a good Cause, who, by setting up at this Rate for a Principle of Unity, where he hath no Manner of Pretensions over his Superiors and Equals, and by, actually, separating from the Church, hath, in Effect, deny'd the Church of Christ. And how it will be possible, upon this Supposition, to clear him from the Remainder of Novatus's Character, I wish I could tell, *Rerum novarum cupidus, — arrogantia & stupore superbi tumoris inflatus. — Hostis quietis, tranquillitatis adversarius; pacis inimicus,* *St. Cypr. Cornel. Ep. XLIX.* a most resolv'd and inflexible Enemy to Peace and Unity.

Much to the same Purpose, *Gregorius Magnus*, upon John the Patriarch of Constantinople's assuming

ming to himself the Title of *Universal Bishop*, or *Patriarch*, which as *Baronius* tells us, *Accipisse Gregorium nomen universalis pro singulari* & uno solo, prater quem nemo sit: nam ad ipsam *Joannem*: Nullus unquam, inquit, tali vocabulo appellari voluit, nullus sibi hoc temerarium nomen arripuit, ne si sibi in Pontificatus gradu gloriam singularitatis arriperet, hanc omnibus fratribus denegasse videretur. *Greg. L. 4. Ep. 38. Ind. 13. apud Baron. Anal. Tom. 8. p. 85.* St. Gregory understood for singular, or one alone, besides whom there was none other: For so, saith he, St. Gregory expresth himself in his Epistle to the same John: "None," saith he, would ever be call'd by that Word, "none ever assumed that rash Name, lest he should arrogate to himself alone, the Glory of Singularity, the highest Degree of the Pontificate, and deny it to all his Brethren! Nay, he saith indeed, that it was offer'd to the Roman Bishop, in Honour of St. Peter, by the Council of Chalcedon, but none of the Popes would ever accept it, or allow it to be used, lest, whilst something singular and peculiar was given to One, all other Bishops should be depriv'd of, or deny'd their due Honour. Certe pro B. Petri, Apostolorum principis, honore per venerandam Chalcedonensem Synodum, Romano Pontifici oblatum est: sed nullus eorum unquam hoc singularitatis vocabulum assumpsit, nec uti consensit: Ne dum aliis quid datur uni, honore debito sacerdotes privarentur. *Universi. L. 4. Ep. 32. Indict. 13.*

Thus again in his Epistles to *Cyriacus Patriarch* of *Constantinople*, he represents the Assumption of this insolent and arrogant Title, as *Novel*, contrary to the holy Scriptures, *Canons* of the Church, as *scandalous*, *schismatical*, *inconsistent* with *Peace*, and *Unity*, and *Antichristian*, *Apostatical*, *Subversive* of the Church of Christ, and execrable in the highest Degree, and intolerable.

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So in his fourth Epistle, Book, vi. \* "But since  
 " you have made a solid Confession of your Faith,  
 " without doubt it is your Duty, to endeavour  
 " to preserve Peace, and Unity of Affections, for  
 " which Reason, the Truth it self saith, Have  
 " Salt in your selves, and have Peace one with another,  
 " St. Mark ix. v. ult. And St. Paul the Apostle, ad-  
 " monisheth, Endeavouring to keep the Unity of the  
 " Spirit in the Bond of Peace, Eph. iv. 3. And a-  
 " gain, Follow Peace with all Men, and Holiness,  
 " without which no Man shall see the Lord, Heb. xii.  
 " 14. Which Peace then, [and never 'till then]  
 " you shall effectually have, if you lay aside the  
 " Haughtiness of that profane Word, and Title, in  
 " Consequence of what the Master, or Instructor of  
 " the Gentiles saith, O Timothy, keep that which  
 " is committed to thy Trust, avoiding profane and vain  
 " Babblings, i. Tim. vi. 20. — In this we shall  
 " recognize you to be Priests, if refusing this Vain  
 " glorious, ostentatious Title, you preserve your Sta-  
 " tion in holy Humility. For truly we are [high-  
 " ly] scandaliz'd at this impious Title, and have  
 " great

\* Sed cum sapienter a nobis recta Fides prolata sit, restat  
 ut proculdubio debeatis Pacem cordium prudentius custodire,  
 propter quod veritas dicit, Habete Sal in vobis, & pacem  
 habete inter vos, Marc. ix. & Paulus Apostolus admonet, di-  
 cens: Solliciti servare Unitatem Spiritus, in vinculo pacis,  
 Eph. iv. Qui rursus ait; Pacem sequimini cum omnibus,  
 & sanctimoniam sine qua nemo videbit Deum, Heb. xii.  
 Quam videlicet pacem tunc vobiscum veraciter habebitis, si  
 profani nominis superbiam declinaveritis, juxta quod idem ma-  
 gister gentium dicit, O Timothee depositum custodi, devi-  
 tans profanas vocum novitates, i. Tim. vi. — In hoc  
 sacerdotes vos esse recognoscimus, si repulsa vanitate ver-  
 borum, sanctitatis locum cum sancta humilitate teneatis.  
 Ecce enim in nefandi appellatione nominis scandalizati su-  
 mus & minimas non querelas servamus in mente, & promi-  
 mus in voce, S. Greg. L. VI. Epist. IV. Indict. XV. lit. D.



“ great Strugglings at Heart, and can’t forbear  
 “ severe verbal Reflections. Then in the xxivth Epi-  
 stle, *Pacem nobiscum habere non posset nisi Elationem*  
*prædicti Verbi corrigeret, quam primus Apostata in-*  
*venit.* He must never expect Peace, or Unity with  
 us, unless he corrects the *Haughtiness* of the afore-  
 said Word, or Title, which was the *Invention* of  
 the first *Apostate*, [Rebel and Usuper.] A Title en-  
 croaching upon the *Honour* and *Dignity* of the whole  
*Episcopate*, (which all *Bishops* have *in solidum*, ful-  
 ly, and entirely,) and tending, in its own Nature,  
 to the *Ruin* of the Church. *Et ut de honoris injuri-*  
*a taceam, si unus Episcopus vocatur universalis, Uni-*  
*versa Ecclesia corrui, Si unus universus cadit.* Ep.  
 L. VI. Ep. XXIV. *Anastas.* Ep. *Antiochen.* Be-  
 cause the inevitable Consequence of it must be  
*Schism*; than which nothing can be more destru-  
 ctive to *Charity* and *Unity*, the very *Life*, *Soul*,  
 and *Essence* of the Church; and therefore, in or-  
 der to preserve a true *Christian Correspondence*  
 and *Unity*, he presseth *Cyriacus* most earnestly to  
 lay down that proud Title, so justly scandalous,  
 tending to a *Rupture* and *Schism*, and paving the  
 Way to *Anti-christ* himself. *Oportet ergo ut mihi*  
*atq; omnibus fratribus vestris ejusdem charitatis pul-*  
*chritudinem in hoc primum opere monstretis, ut ver-*  
*bum superbiæ inter nos Schisma non fuerit,* Ep. XXVIII.  
*Indict. XV. Cyriaco.* *Et quia hostis omnipotentis*  
*Dei Anti-christus juxta est, studiose cupio ne propri-*  
*um quid inveniat non solum in moribus, sed etiam*  
*nec in vocabulo Sacerdotum, ibd.* “ And because  
 “ *Anti-christ*, the *Enemy of God*, is at hand, it’s  
 “ the earnest Desire of my Soul, that he may  
 “ not find any Thing that is peculiar unto him,  
 “ not only in our *Manners*, *Practices*, but even  
 “ in the *Title* and *Compellation* of *Bishops*.  
 In short, he tells us, that it is the *Duty* of all  
*Christians*, to oppose, to their utmost, such a ne-  
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ferious Attempt, least the living Members of Christ should be infected by his deadly *Venom*, if he should set up any *Errors* destructive of the Faith, and draw all the Bishops of the World now *Dependants* on, and subordinate unto him, into the same Pit of Destruction with himself. *Favente Domino, omnibus viribus concurrendum atq; providendum, ne unius veneno Sermōnis, Viventia in Christi Corpore Membra moriantur, si enim hoc licenter permittitur, Honor Patriarcharum omnino negatur: Et cum fortasse in errore perit, qui Universalis dicitur, nullus jam Episcopus remansisse in statu veritatis invenitur, Greg. L. IV. Ep. XXXVI.*

If then, according to St. Cyprian, and Gregory the Great, for a single Bishop to exalt himself above all his Colleagues, to assume to himself the sole Jurisdiction and Compellation of Bishop, be scandalous, sacrilegious, apostatical, and schismatical, especially when done in Opposition unto, and with a design'd, premeditated Separation from them, without sufficient Grounds or Causes for such Separation; then it's evident, that, hereby, as flagrant and palpable a Schism would be commenc'd, as ever was in any Church in the World; because, by this very Act, this new pretended Principle of Unity to the National Church, would, *ipso facto*, excommunicate, as far as in him lies and dares, all his Colleagues, being in Communion with no one; and thereby violating the Christian Peace and Unity, would, actually, lose what he had before, the Name and Character of a Bishop; (*Episcopi nec potestatem potest habere, nec honorem, qui Episcopatus nec Unitatem voluit tenere, nec Pacem*) because, by this Means, he would, actually, divide himself from the Body of his Colleagues, and Unity of the Church, as before observ'd out of St. Cyprian *ad Antonianum*. To such an one might, properly, be adapted

dapted that of *Firmilianus* against the haughty *Stephanus*. \* "How vast and enormous a Sin ha'st thou heap'd upon thy self, now thou ha'st separated thy self from so many Flocks? For! deceive not thy self, thou ha'st cut thy self off. For he is truly a *Schismatick*, who makes himself an *Apostate* from the *Ecclesiastical Unity*. For, whilst thou *conceitest*, that thou ha'st Power to abstain all from thy *Communion*, thou ha'st, in Reality, abstain'd none but thine own self. Nor could even the *Precepts* of the *Apostle* prevail with thee, to conform thy self to the Rules of Truth and Peace, admonishing and saying, *Ephes. IV. I therefore, the Prisoner of the Lord, beseech you, that ye walk worthy of the Vocation wherewith you are call'd; with all Lowliness and Meekness, with Long-Suffering, forbearing one another in Love, endeavouring to keep the Unity of the Spirit in the Bond of Peace.* "Is this to keep the Unity of the Spirit in the Bond of Peace, to cut himself off from Christian Unity, [to be in *Communion* with no Church, nor one single Bishop in the World] to do all Things in *Opposition* to his Brethren, and thro' the most impetuous Impulse of his contumacious,

\* Peccatum vero quam magnum tibi exaggerasti, quando te a tot gregibus scidisti? Excidisti enim teipsum, noli te fallere. Siquidem ille est vere Schismaticus, qui se a communione Ecclesiasticæ Unitatis Apostatam fecerit. Dum enim putas omnes a te abstinere posse, solum te ab omnibus abstinuisti. Nec te informare ad regulam veritatis & pacis vel Apostoli præcepta potuerunt monentis & dicentis, *Ephes. IV. Obsecro ergo vos, &c.* Hoc est servasse Unitatem Spiritus in conjunctione pacis, abscindere se a Charitatis Unitate, & alienum se per omnia fratribus facere, & contra Sacramentum & fidem, contumacis furore discordiæ rebellare? Apud talem potest esse Unum Corpus & Unus Spiritus, apud quem fortasse ipsa anima Una non est, sic lubrica & mobilis & incerta? *Firmil. Epist. ad Cyprian.*

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“tumacious, contradictory Humour, to rebel against  
“those most solemn Professions and Promises he  
“made at his Consecration? Can there be sup-  
“pos’d to be one Body, or one Spirit with him, in  
“whom, haply, there is not one Mind or Soul so  
“slippery, mobile, wavering, and uncertain?

So that if this be the Case, it must follow in  
Course, that such an one cannot be a Principle  
of Unity and Peace any where, but only of Sepa-  
ration and Confusion; that he, whilst such, can be  
no Bishop of the Christian Church; no! not of that  
District which he pretends to claim; and cannot  
be said to have any Flock, no more than Title,  
nor to be a Bishop at large of the Catholick Church;  
or to gather, but to scatter, being self-condemn’d,  
ceasing to be what he was, by such a notorious nul-  
lifying Act, as cannot be deny’d; by such incapaci-  
tating Acts, and by such manifest inexcusable Neg-  
lects, as are liable to the severest Censures of the  
Church, as is plain from the Canons of the Church  
already cited; so that even no Re-assumption, no Re-  
pentance (according to the ancient Discipline of  
the Church) can, or ought to reinstate him.

Hence we find, in St. Cyprian, that in the Ca-  
ses of Apostacy, Heresy, and Schism, (which are the  
same) none of the Clergy, no, not Bishops themselves,  
were receiv’d in their Honours. So in his lxxviii  
Epistle to Pope Stephanus, he desires him to write  
at large to the Gallican Bishops, to substitute a-  
nother Bishop in the Room of Marcianus of Arles,  
who had join’d with Novatian against Cornelius,  
and not to suffer him any longer to insult the  
universal College of Bishops. *Quapropter facere te  
oportet plenissimas literas ad Coepiscopos nostros in Gal-  
liis constitutos, ne ultra Marcianum pervicacem & su-  
perbum & divina Pietatis ac fraternæ salutis inimicum,  
collegio nostro insultare patiantur, &c.* and to play  
upon them. *Quam vanum est, frater charissime, ut*

*Novatiano nuper retuso & refutato, & per totum Orbem a Sacerdotibus Dei abſtento, nunc adulatoribus adhuc nobis patiamur illudere, & de majeſtate ac dignitate Eccleſia judicare?* and to call their Acts into Question, and to paſs Judgment upon them: And ſpeaking again of *Marcianus*, ——— *Sententiam non dicat ſed accipiat, nec ſic agat quaſi ipſe judicaverit de Collegio ſacerdotum, quando ipſe ſit ab Univerſis Sacerdotibus judicatus.* “Let not him pronounce Sentence, but receive it; nor be ſuffer’d to be have himſelf at that Rate, as if he were to ſit Judge over the *Biſhops*, who was judg’d by all the *Biſhops*. And moſt juſtly too! without infringing his Rights as a Peer; for tho’ a ſingle *Biſhop* cannot call to Account, and judge a ſingle *Biſhop*, much leſs *Biſhops*, or the College of *Biſhops*; yet the College of *Biſhops* can judge a ſingle one, or a College, tho’ conſiſting but of three, in Caſes of Neceſſity. \* “For this very Reason a copious Body of *Biſhops* was conſtituted, join’d together with the Cement of mutual Concord, and the Bond of Unity, that if in Caſe any One of our College ſhould invent an *Hereſy*, and endeavour to tear and waſte [by Diviſions] the Flock of *Chriſt*, the reſt might come in to help, and, as profitable and tender Shepherds, might gather together the Lord’s Sheep into his Fold.

But then what Sentence, or Judgment, did they paſs in ſuch Caſes, we may learn from *St. Cyprian*, in his *Lxxii. Epistle* to the ſame *Stephanus*, viz.

First,

\* Iccirco --- copioſum Corpus eſt Sacerdotum concordia mutua glutino atq; Unitatis vinculo Copulatum, ut ſi quis ex Collegio noſtro hæreſin facere, & gregem *Chriſti* lacera- re & vaſtare tentaverit, ſubveniant cæteri, & quaſi Paſtores Utiles & Miſericordes, Oves Dominicas in gregem col- ligant.

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First, Degradation, Deprivation, and then Pen-  
nance.

Thus St. Cyprion, making a Report of a Decree  
past in an African Council, tells him, \* " That they  
" had decreed by their common Consent, and  
" Authority, that if any Presbyters, or Deacons,  
" who had been formerly ordain'd in the Catholick  
" Church, and afterwards should perfidiously, and  
" rebelliously oppose themselves to the Church,  
" or should be promoted to Degrees in the Clergy,  
" by the profane Ordination of Sham-Bishops, and  
" Anti-Christis, against the Ordinances of Christ,  
" and

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\* Addimus plane & adjungimus, frater charissime, con-  
sensu & auctoritate communi, ut etiam si qui Presbyteri aut  
Diaconi, qui vel in Ecclesia Catholica prius ordinati fuerint,  
& postmodum perfidi ac rebelles contra Ecclesiam steterint,  
vel apud Hæreticos a Pseudo-episcopis & Antichristis contra  
Christi dispositionem profana ordinatione promoti sunt, &  
contra Altare unum atq; Divinum Sacrificia foris falsa ac  
Sacrilega offerre conati sint, eos quoq; hac conditione sus-  
cipi cum revertuntur, ut communicent LAICI, & satis ha-  
beant quod admittuntur ad pacem, qui hostes pacis extite-  
rint, nec debere eos revertentes ea apud nos Ordinationis &  
Honoris arma retinere, quibus contra nos rebellaverint. O-  
portet enim Sacerdotes & ministros qui altari & Sacrificiis  
deserviunt, integros atq; immaculatos esse, &c. *Levit. xxi.*

Quod autem majus potest esse delictum, aut quæ  
macula deformior, quam adversus Christum stetisse, quam  
Ecclesiam ejus, quam ille sanguine suo paravit & condidit,  
dissipasse? Quam Evangelicæ pacis ac dilectionis oblitum,  
contra Unanimum & concordem Dei populum hostilis dis-  
cordiæ furore pugnassee? Qui etsi postmodum ad Ecclesiam  
redeunt, restituere tamen eos & secum revocare non possunt,  
qui ab eis seducti & foris morte preventi extra Ecclesiam si-  
ne communicatione & pace perierunt; quorum animæ in die  
judicii de ipsorum manibus expetentur, qui perditionis au-  
ctores & duces extiterunt. Et idcirco satis est talibus re-  
vertentibus veniam dari; non tamen debet in domo fidei  
perfidia promoveri, nam quid bonis & innocentibus reserva-  
mus, si eos qui a nobis recesserint, & contra Ecclesiam ste-  
terint, honoramus? St. Cypr. Ep. LXXII. *Stephan.*



" and should attempt to offer *false*, and *sacrilegi-*  
 " *ous Sacrifices*, against the *one, divine Altar*, that  
 " upon their *Return*, they should not be admit-  
 " ted to any, but *Lay-Communion*, and withal be  
 " satisfy'd and contented, that they are admit-  
 " ted to the *Peace*, [*or Communion of the Church*,]  
 " who had been *Enemies* to its *Peace*; and over  
 " and above, that they ought not, upon their  
 " *Return*, to retain those *Arms of Ordination*, and  
 " *Honour*, with which they *rebell'd*, and turn'd  
 " upon us. For it is necessary, that *Priests*, and  
 " *Deacons*, who serve at the *Altar*, should be found  
 " and without *Blemish*, *Levit. xxi.* But what can  
 " be a greater *Guilt*, or more deform'd *Blemish*,  
 " than to *stand up against Christ*, than to *dissipate*  
 " his *Church*, which he purchas'd, and edify'd,  
 " with his own *Blood*? Than forgetting, or  
 " throwing behind his *Back*, all the *Obligations* of  
 " *Evangelical Peace*, and *Charity*, to contend with  
 " the *unanimous People of God*, with all the *Fury*,  
 " and *Rage of hostile Discord*? Who, altho' they  
 " would return to the *Church*, are not able to call  
 " back, and restore those, who being first *seduc'd*  
 " by them, and prevented by *Death* abroad, pe-  
 " rish'd out of the *Church*, without its *Communion*,  
 " and *Peace*: Whose Souls, in the *Day of Judgment*,  
 " shall be requir'd at their *Hands*, who were *Authors*,  
 " and *Ring-leaders* of their *Destruction*.  
 " Wherefore, it's sufficient to give *Pardon* to such  
 " as return: Yet by no Means ought *Treachery* to  
 " be promoted in the *House of Faith*. For what  
 " Encouragement will be left for the *Good*, the  
 " *Innocent*, the *Steadfast*, that never flinch'd from  
 " the *Church*, if we dignify those who separated from  
 " us, and oppos'd the *Church*?

Then again, in his *Lxvth Epistle*, That *Basilides*,  
 upon the *Confession* of his being a *Libellaticus*,  
 and *blaspheming God and Christ*, out of *Compun-*  
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tion for his Crimes, and Unworthiness of the Character, laid down his Bishoprick, submitted to do Penance, begging God's Mercy, and Pardon, being joyful to be admitted to Lay-communion. \*

These will be the Consequences of setting up for a Bishop of Bishops, and usurping the Rights of his Brethren, under the Pretence of the inherent, and inalienable Rights of the Church, being devolv'd solely on him; by this Means he will involve all his Adherents in the Guilt of Schism, by the carrying them out of the Church of God, foment our Differences, scandalize the Weak, shock the Steadfastness of the most confirm'd, and strong, and great and sad Advantages to the Enemies of our Church of all sorts.

These are such Reflexions that cannot, by all the Logick in the World, be evaded, should this holy Father suffer himself to be prevail'd upon by the crafty Insinuations, or too forward Impressions of one or too baughty Men, who, under the Rose, are most certainly the grand Promoters at this Time, of the Chimerical Schism, we have been discussing; yet notwithstanding his, or their unwearied Dictating and Application, I am well assur'd, and shall effectually prove, that however this R. R. Father may have been prompted, and prevail'd upon, to some seeming Degree of Compliance, yet by the Providence of God, and the deep Impressions of the contrary, and truly Catholick Principles, and out of a Sense of his bounden Duty, hath lost no Ground yet, but hath kept his

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Depositum,

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\* Basilides adhuc insuper præter libelli maculam cum in infirmitate decumberet in Deum blasphemaverit, & se blasphemasse confessus sit, & Episcopatum pro conscientia supra vulnere sponte deponens, ad agendam poenitentiam conversus sit, Deum deprecans, & satis gratulans, si sibi vel Laico communicare contingeret, S. Cyr. Ep. LXVIII. ad Cler. & Plebes in Hisp.

*Depositum*, maintain'd his Post, by preserving the Peace, and Unity; prevented Schism, manifested his predominant Inclinations to Peace, by his Practice, which cannot be deny'd, and so hath hitherto kept clear of all the evil Consequences, which must otherwise, inevitably have follow'd.

But it's given out by some, you tell me, (who shrowd themselves under his most grossly abus'd Name, and Authority, and to the Injury of many good Christians) that he hath made late Resolutions of a quite contrary Conduct, grounded upon quite contrary Principles, than he hath hitherto profess'd.

This will not mend the Matter: For granting he hath, (tho' I do not, will not believe it, as given out by them) what I shall reply at present, is only this, that then! all the Guilt of those Neglects, which our Hypothesis absolves him from; as supposing him all this while to have acted upon Catholick Principles, and to have done the Duty of a Primitive Bishop, will turn upon him, and overwhelm him, and so make his latter End worse than his first. And from his former Conduct, which must be accountable by another Hypothesis, which cannot make either for his Honour, or the Satisfaction of all good Christians, will necessarily put us upon this other sort of Expostulation, as most reasonably questioning his Sincerity in the Matter before us.

Will he at length turn Hero, at this Distance of Time, act, *bona fide*, the Part of a good Shepherd, take heed to his Flock, not only of his peculiar District, but of all the Flocks of this Nation? and resolve to do his Duty in all the Parts of it, according to the Exigency of the Times, cry aloud, [to the whole Nation] spare not, [have no Respect to any, of what Degree soever, and incessantly too] lift up his Voice like a Trumpet, and shew the People

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[from the Highest, to the Lowest] their *Transgression*, and the *House of Jacob* their *Sins*, their *crying*, provoking, *National Guilts* in their true *Colours*, and with all due *Aggravations*, press home upon their *Consciences*, their *Hypocrisy*, and *Injustice*, and denounce the fore *Judgments* of God, against them, if they persevere in their *Wickedness* and *Impenitence*? &c. *Isa.* 58. 1.

Is he resolv'd to face a *Premunire*, to quit his *Ease*, to encounter all *Oppositions*, and *Contradictions*, visit all the *Dioceses* of this *Church*, exercise *Discipline*, supervise the *Clergy*, look into all *Defaults*, endeavour to settle all *Things* in due *Order*, confirm, ordain, and perform all the *Offices*, or *Functions* of a *Primate*, even at the utmost *Perril*? To take it upon this *Foot*, it may be urg'd, this, tho' late, *Resolution*, will answer all *Objections*, and solve the *Business*! But I am afraid it will fall far exceedingly short of it. For, according to our *St. Cyprian*, but lately quoted, will this make *Satisfaction* for twenty *Years Neglect* of his *Flock*, having never taken the least *general Care* of them all this while, no more than if he had been actually dead the whole *Time*? Which, as we have now stated *Things*, if it doth not amount to a *Nullification* of all he can pretend to, as to his farther exercise of the *Episcopal Office*, so as to incapacitate, and unqualify him for any farther *Trust*, or *Charge*, according to the *ancient Canons* of the *Church*, much more for the *Supream* in the *House of God*, then nothing can. In a Word, Is he resolv'd to fill up, now at the last, the *Character*, and to discharge the *Functions* of a good *Shepherd*, after he hath done all the *Evil* he could, and dar'd? (See the *Character* of a good *Shepherd*, and a *Mercenary*, *Numb.* III. in the *APPENDIX* out of *St. Athanasius*, and *St. Bernard.*) After such *Scandal*, and such *Damage*, to many of his *Adherents* of

of the *Clergy*, and *Laitie* both, who have suffer'd so deeply upon his Account; (as well as to infinite Numbers of others) who, upon such a Supposition as we go upon, are most certainly discharg'd from his Obedience, and fully at Liberty to dispose of themselves, and to provide for their own Safety, and so under no manner of Obligation to run any more *Hazards* for him, or with him, (as shall be prov'd afterwards.) Let his *Partizans* make the best of this Supposition they can, we are ready to *join Issue* with them; I am sure, they can give us no *Assurance* he will; and no *Canons* of the Church, as far as I can perceive, can allow him, as the Case is stated, that *Favour* of entring upon his *Charge* again; since 'tis impossible for him, according to St. *Cyprian*, to make any Compensation for the *Injuries* he hath done the Church, or answer for that *Neglect*, for which they have adjudg'd him worthy of *Degradation*.

But to go on with this Supposition of his long *Neglects*, which render him *unqualify'd* for, and *uncapable* of putting this his suppos'd late *Resolution*, which is meerly *Chimerical*, in Act, 'twill not be amiss to represent the Sense of *Antiquity*, and *Conduct*, with Reference to *Prelates* of his *presum'd*, tho' by no Means, I am very willing, and glad to believe, *real Character*.

To this Purpose, I shall recommend to your *Perusal*, and *Consideration*, the *Epistle* to the *Epbesine Council*, on the Account of *Eustathius Metropolitane* of *Pamphilia*, to the *Synod* in *Pamphilia*, which had oblig'd him to a *Renunciation* of his *Bishoprick*, (which indeed was a *virtual Deprivation*, to which, it is to be suppos'd, they would have *formally* proceeded, upon his *Refusal*, upon their *Remonstrance*) for some Causes, which come up much to Part of the suppos'd *Conduct* of the Person in-

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timated by us, tho', by no Means, so *beinous* and *incapacitating*, as what may be objected in the present and stated Case of this *modern* Prelate. The Story, in short, as appears by this *Epistle*, is this: *Eustathius* being quite harrass'd out, and fatigu'd with the Labours of his *Station*, and, perpetually, *teaz'd* by the *Criminations* of his *Opposites*, finding himself altogether *unqualify'd* for his Office, and *averse* to Business, naturally, he was induc'd, at length, to discharge himself of *Trouble*, and to put an End to the general Discontents that arose from his *Neglects*, and offerr'd, *ἀποκρίνωσι παραινοῦσι βιβλίον*, to the Council, A *Libel* of *Renunciation*; which accordingly was accepted, and *Theodorus* consecrated in his Room, by Order of the *Synod*. I say, *oblig'd* him! which, to prevent some *Cavils*, is necessary to be explain'd, and prov'd.

In order to this, we are to observe, in the first Place, That this *Eustathius* was guilty of *great Neglects* in the Discharge of his *Function*. This is plain from the Words of the Council of *Ephesus* in their *Epistle*, tho' indeed they express themselves with all the *Modesty* imaginable all along. For thus they represent the Case, *τεθορυβώμενος ὡς φησι παρὰ τινων καὶ ἀδοκήτοις πρὸς ἀσέβειν ἐμβεβηκώς, &c.* "For when he found himself much disturb'd, say they, by some, and involv'd in unforeseen, unhappy Circumstances, and over and above, his *Spirits* sunk at the Apprehension of the Multiplicity of *Cares* and *Troubles* that were growing upon him, which his *natural Temper* was unfit to grapple with, being *averse* to Business; and besides, to remove and stifle all those *Criminations* that his *Adversaries* were ready to prefer against him, he, we know not how, was prevail'd upon to *renounce*, or lay down his *Bishoprick*. So that in the second Place, it's



it's evident, that *Eustathius* apprehended the ill Consequences of standing a fair Hearing, and therefore thought it more eligible to RESIGN, than run the Hazard of a Deprivation, as less to his Dishonour. But then, *thirdly*, The Council, notwithstanding their officious Palliation, seems most expressly to acknowledge these incapacitating Neglects in the following Words, *ἵνα γὰρ οὐκ ἔστιν ἐν ἡμῶν ἐκείνῳ ἐπιτολῆς, &c.* "For it was necessary for him that was entrusted with the Episcopal Care, to prosecute it with all spiritual Vigour and Diligence, and, as it were, to undergo Labour and Fatigue cheerfully and willingly; to which a Reward is propos'd. But because he shew himself negligent, and that more on the Account of his Aversness to Business and Pains, than on the Account of Slothfulness and Supineness, your Piety was necessitated to ordain our most religious and pious Brother and Fellow-Bishop *Theodorus*, to take the Care of the Church upon him. For it was by no Means just and expedient, that the Church should remain in Widowhood, and that the Flocks of Christ should be without a Pastor. So that in the fourth Place, it follows, as we have seen, that there was an absolute Necessity for the Synod in Pamphilia upon these suppos'd gross and scandalous Neglects of this Metropolitan, to provide for the Good of the Church, which must suffer great Injury thereby, and the Duty of those Fathers to remove him to make room for a fitter Person; so that we have here the Judgment of a general and provincial Council, that even Neglects, contrary to the Reasonings of some very considerable Persons here amongst us, may render Ecclesiastical Governors incapable and unqualify'd for any farther Trust in the Church. Then, *fifthly*, it appears by this same Epistle, that these Neglects of his, whatever they were, merited

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ted Deposition, and even Degradation. Nothing can be more plain, because the Council were no otherwise mov'd to grant him the Honour of the Title of Bishop, but merely because he submitted humbly and patiently to the Synod, acquiescing in their presum'd Advice to renounce, &c. and offer'd not to insist upon an empty, noisy Claim against his Successor, and did not provoke them to convict him, formally, and depose him, which otherwise they intimate, they would not have done; but then, by no Means, to ordain, or to perform any divine Offices publicly, but only with the Leave and Permission of his Brother and Fellow-Bishop.

Oh! but here we meet with dismal Objections, from Hazards, Dangers, &c. to excuse all these Neglects to such a Degree, as to make them almost meritorious. But, in Answer to this, I shall, in the first Place, urge the glorious Sentiments and Example of the Great St. Chrysostom, in *Jo-han. x.* Μέγα ἀγαπῶσι, μέγα ἐκκλησίας προσασία καὶ πολλῆς δόξης φιλοσοφίας, καὶ ἀνδρείας ποσάουσιν, &c. "The Prelacy, my Beloved, over the Church, is a great Thing! of vast Importance! which requires a great deal of Prudence and Fortitude, even such a Degree as Christ himself propos'd; even that we should lay down our Lives for the Sheep, that we should never forsake, and run away from them, and leave them expos'd; but that we should bravely resist the Wolf. For herein consists the Discrimination between a Shepherd and an Hireling. The former looks to his own Safety, not valuing that of the Sheep; the other slighteth his own, and is solicitous only for his Charge. As the Holy and Primitive Bishop taught, so he practis'd, and never gave over the Care of his Flock, even in his Banishment, to his dying Day. (But then it was, as I remark'd  
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already, because of the vast Numbers of Clergy and Laity that adher'd most firmly unto him; in which Case, if he had not stuck to them, as excellently observ'd by St. *Augustin*, he had not only scandaliz'd them in the highest Degree, after they had undergone many Afflictions on his Account, for the Duty they bare to him, (as may be seen in *Palladius*, &c. and his own Epistles) but most vilely betray'd them; whereas, had the Case been otherwise, we see, plainly, his Conduct would have been quite different too.)

Thus, in the hundred and twenty second Epistle to *Constantius*, his Presbyter, τῇ ἐπιστολῇ τῷ Πάππῳ μὲν, &c. "Being about departing from *Nicea* on the fourth of the Month *July*, I send this Letter to your Piety, exhorting thee, which I never fail'd to do; altho' there's a terrible Storm arising at this very present, and boisterous Billows rowling on; yet nevertheless, that thou should'st not in the least remit of thy Care to do thy Duty, and fulfil thy Ministry, as thou ha'st done hitherto, viz. to suppress the Heathen Superstition, to edify the Churches, and to take Care of Souls; and let not the Difficulties of discharging thy Duty, make thee remiss, and negligent. For the Pilot doth not quit the Helm, when the Seas swell and rage; nor the Physician supersede his Care and Prescriptions, when he sees the Sick in the Height of his Distemper; but even then they apply themselves most strenuously, and exert the utmost of their Skill. Thou likewise, most reverend and religious Sir, even now shew the utmost of thy Readiness and Diligence, and let not the present ill Circumstances of Things slacken thee, and damp thy Spirits; for we shall not be accountable for the Evils that befall us, but shall be rewarded for what we suffer here, [for Righteousness Sake.]

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“ But should we not discharge our Devoirs, but  
 “ be *slothful*, and *negligent*, the Throng, and Ac-  
 “ cumulations of Mischiefs that befall us, will  
 “ not in the least avail us, [ *by Way of Apology, or*  
 “ *Excuse* ] since even *Paul*, when in *Bonds*, pe-  
 “ rish’d in his Duty; and *Jonas* was shut up in  
 “ the *Whale’s Belly*; and the *three Children* in the  
 “ *fiery Furnace*; yet none of these *Confinements*  
 “ reduc’d them to *Slothfulness*, and *Neglect* of their  
 “ Duty. Taking then, Sir, these Things into  
 “ your most serious Consideration, do not omit  
 “ to take Care of the Churches of *Phœnicia*, *Ara-*  
 “ *bia*, and of the *East*, and be thoroughly per-  
 “ swaded, and assur’d of this, that thou shalt re-  
 “ ceive the *greater Reward*; if, notwithstanding,  
 “ all these *Obstacles*, and *Discouragements*, thou  
 “ dischargest faithfully, and chearfully, what is  
 “ incumbent upon thee.

This Duty of a *genuine, good Pastor*, *St. Chryso-*  
*stome* exemplifies gloriously in the Person of *Eus-*  
*thathius Antiochenus*, in his *fifty second Homily*,  
*Tom. I.* which he exerted, perhaps, with greater  
*Vigour*, and *Application*, during his *Persecutions*,  
*Exile*, &c. than in more *peaceable*, and *sedate Times*,  
 ὅτι ταῦτα καὶ τὸ μάρτυριον εὐσταθίου ἀφῆκε πρὸς  
 τὴν ἐκπαίδευσιν ὁ Θεὸς ἀνεχθῆναι, &c. “ Therefore,  
 “ saith he, God permitted *Eustathius* to be led a-  
 “ way into *Exile*, to give us thereby a farther De-  
 “ monstration of the *Powerfulness* of Truth, and  
 “ *Imbecillity* of *Heresy*. Being therefore to go  
 “ afar of, he left indeed the City, but did not re-  
 “ mit of his *Charity*, and most affectionate Con-  
 “ cern for you; nor did he, tho’ driven from the  
 “ Church, think himself discharg’d from his Care  
 “ and *Superintendency* over you, but rather grew  
 “ the more *sollicitous*, and doubl’d his *Diligence*.  
 “ Wherefore, assembling you all together, he ad-  
 “ monish’d you, by no Means, to submit unto  
 “ the

" the Wolves, or to betray the Flock unto them;  
 " but to continue in your respective Posts, and  
 " Stations, to stop their Mouths, and to confirm  
 " the Weak. And the good Event of his Conduct  
 " prov'd him to be in the Right; for if you had  
 " not continu'd to exercise your respective Fun-  
 " ctions in the Church, the greatest Part of the  
 " City had been infected, corrupted, and the  
 " Wolves had devour'd the Sheep in the Wilder-  
 " ness, through your Desertion of them. —  
 Hence it is, that St. Paul gave this Advice, *Take*  
*heed to yourselves, and the whole Flock:* He did not  
 say, " Flee away, leaving the Sheep behind you:  
 The B. *Eustathius*, reflecting upon these Words of  
 the Apostle, " And bearing the deep Impression of  
 " them in his Mind, inculcated them to his *Disci-*  
 " *ples*, which himself put in Practice. Whilst then  
 " Hereticks, the Wolves invaded his Fold, he did  
 " not desert or run away from his Sheep, altho'  
 " indeed, he did not mount the Episcopal Throne,  
 " for that, this *brave* and *heroick* Soul, did not va-  
 " lue or insist upon; he left the Honours of the  
 " *Episcopal Dignity* to others, and perform'd the  
 " Functions of a *Bishop* himself, and did not de-  
 " *cline* the *Conversation* with the *Wolves*, [*Intru-*  
 " *ders.*] Their *Teeth* could not fasten on, or hurt  
 " him, whose Faith was solider, and more im-  
 " pregnable, than to be shock'd by all their As-  
 " saults. And whilst he thus continu'd amongst  
 " them, and kept these *Hereticks* at Arms-end in  
 " all his *Congresses* with them, he, by this Means,  
 " procur'd great Security and *Tranquility* to his  
 " *Flock*. Nor was it his Business only to stop  
 " their Mouths, and put them to a *Stand* and  
 " *Non-plus*, but he was in constant Motion, ever  
 " looking over, and personally visiting his Sheep,  
 " whether any had been staggering or wavering,  
 " or had receiv'd any manifest Hurt, and apply'd  
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“proper Remedies unto them accordingly; and,  
“by this Means, putting the newly-infected Hu-  
“mours into a fresh Fermentation, expell’d the  
“Contagion, and fix’d them in the true Faith.

From this Passage of St. Chrysostom’s, we may observe, That the blessed Eustathius, did not, presently, upon the Invasion of his Intruder, run away basely and dastardly; and leave his Flock in a State of Desertion: No! he addresseth himself most vigorously, and intrepidly unto them; summon’d his Clergy, gave them seasonable, and proper Admonitions, bid them stand upon their Guards, and do their Duties. Himself declin’d not the Conversation of the Wolves, that had seiz’d the Fold; had frequent Expostulations and Conferences with them, gain-said them, stop’t their Mouths, and undauntedly resisted all their Inveiglements, Allurements, and Comminations. He was free to solve all the Doubts of the Weak, and Wavering; openly acquainted his Clergy with his own Resolutions, and the Measures he would take; he did not barricade himself in a Corner, and decline their Visits; and when he thought fit to give them Admission, (to propound the Occasion of their coming to him, to seek his Resolution of their Doubts, and Difficulties) talk in Generals, keep himself upon the Reserve, give ambiguous Answers, or totally decline them, and ungenerously stand upon his Guard, treating them as Spies, Trajans, and Traitors; or remit them indifferently to their own private Sentiments, being unconcern’d what Course they steer’d; or rather, seemingly, advise them to prevaricate, and pursue their present Interests, by Compliance, even against their own Sentiments, and Consciencés; but was frank, open, and undisguis’d with them, conceal’d nothing that was important, and necessary from them, kept nothing in Reserve, but animat-  
ed, and encourag’d them to a constant Adherence,



and Perseverance in their *present Duty*, and *confirm'd* them in, (and by God's Blessing, upon such truly *Christian*, and sincere *Resolutions*) saw and reap'd even the blessed Fruits thereof, by seeing his *Clergy*, and *Laitie* discharging their respective Duties with *Glory*, and *Reputation* to their *Christian* Profession, standing as immoveable as *Rocks*, in the Midst of the raging Seas, and Surges. And in Order to this, over and above, he went about from *House* to *House* publickly, as he saw Occasion; that is, where he apprehended any *Infection* from the *Corrupters* of the *Faith*, tampering with them; *reproving* *exhorting*, *encouraging*, and performing all the *necessary Functions* of a good *Shepherd*. All this he did, 'till he was at length, by Banishment, remov'd from them. Herein he did in a noble, and most eminent manner, distinguish himself from a *Mercenary*; he did not *coop* himself up in a *Hole*, and play least in Sight; \* (from hence, saith *Theophylact*, "Thou may'st observe the Difference between a *Shepherd*, and a *Mercenary*, or *Hireling*. For an *Hireling* knows not the *Sheep*, the *Reason*, because he rarely visits them; for if he visited them, he would, and must, in Course, be acquainted with them, and their *Circumstances*, and know, and be known by them.) No! he went, and inquir'd after them, examin'd what *Condition* they were in; what their *Circumstances*, whether *sound*, and in *Health*, whether *sickly*, or *weak*, and took Measures accordingly.

From

\* Κατεῦθεν ἂν ἐπιγνόντες τὸ διαφερὸν τῶ ποιμνίου καὶ τῶ μισθωτῆ· ὁ μὲν γὰρ μισθωτὴς ἀσυνεὶ τὰ πρόβατα, ὁ συμβαίνει ἐκ τῆς μὴ συγχώνεως ἀλλὰ ἐπισκέπτεται. εἰ γὰρ συγχώνεως ἐπισκέπτετο ἐγίνωσκειν ἂν ταῦτα, &c. Theophyl. in Joan. X.

From these Instances we may then observe what little Account the *Primitive Bishops* made of *Perils*, *Losses*, of the utmost *Menaces*, *Malice*, *Cruelty* of their *Enemies*, nay, *Death* it self, when their *Flocks* were in *Danger*: How prompt, and ready they were to *stand in the Gap* upon all Occasions, either to keep off *Persecution* from their *Charges*, or when unavoidable, to give them all possible *Encouragement* by their *glorious Examples*.

Thus again, the great *St. Chrysostom*, in his Sermon, just before he went into Exile. πολλά τὰ κύματα καὶ χαλεπὸν καὶ κλυδωνιον, &c. "Many Floods  
"and boisterous *Waves*, lift up their Heads, rage,  
"and threaten us with the utmost *Dangers*, but  
"yet fear not drowning for all that, we stand  
"yet upon a solid Rock. Tho' the Sea rageth,  
"it cannot overturn the Rock. Tho' the *Floods*  
"arise, the *Ship of Christ*, that is, the *Church*, can-  
"not go down to the Bottom. What should we  
"be afraid of? *Death*? To me to live is *Christ*, and  
"to die is *Gain*, Phil. i. 21. Shall I dread Banish-  
"ment? *The Earth is the Lord's, and the Fullness*  
"*thereof*. Shall I be afraid of the Confiscation of  
"my Goods? *We brought nothing into this World*,  
"and it's certain, *we shall carry nothing out*. And  
"as to the Things of the World, that are reputed  
"terrible, I look upon them as *despicable*, and the  
"good Things thereof, as only ridiculous Tri-  
"fles. Poverty I fear not, neither covet I Riches.  
"I dread not *Death*, nor desire *Life* upon any  
"other Account, but only for your *Proficiency* in  
"all Holiness, your sole Advantage. — For  
"none can separate us from that mutual Love  
"we bear one to another; whom God hath join-  
"ed together, no Man can put asunder. —  
"To Morrow I'll go along with you to the Li-  
"tany. Or where I go, there you shall be. For  
"where you are, there am I. We are all one

" Body; the Body is not separated from the Head,  
 " nor the Head from the Body. We may indeed  
 " be at a Distance as to Place, but nevertheless  
 " united in Charity. Nay, it's not even in the  
 " Power of Death it self, to untie this Knot. For  
 " altho' my Body be dead, my Soul surviveth, and  
 " bears a constant Remembrance of my People.  
 " As to you, my Fathers! [he means the Cler-  
 " gy] how is it possible I should forget you?  
 " You, my FATHERS! My Life, the Splendor and  
 " Glory of my Name! If you make a good  
 " Proficiency, if you do well, I am well pleas'd,  
 " I have all I aim at! So that I look on my Life  
 " only as Riches laid up in your Treasures. I am  
 " always in a Readiness to be sacrific'd a thou-  
 " sand Times on your Account; nor shall I ever  
 " think my self thereby deserving any Thanks  
 " from you, but only discharging a Debt incum-  
 " bent on me. *For the good Shepherd layeth down*  
 " *his Life for the Sheep.* I tell you I am prepar'd  
 " to have my *Throat* cut a thousand Times over,  
 " and a thousand *Heads* to be cut off, had I so  
 " many. For this *Death* would be only a proper  
 " Occasion of obtaining *eternal Life, Immortality.*  
 " Such insidious Contrivances and Complottings  
 " against my Life, would only be a Means to  
 " insure my Safety or Security. For is this Con-  
 " spiracy form'd against me, as a fit Pretext to  
 " seize what I have, that I should be aggriev'd?  
 " Or for any Offences that I have committed,  
 " that I should waste my self with Mourning  
 " and Sorrowing? No! 'tis, only, for that GREAT  
 " AFFECTION I bear unto you. All my Thoughts  
 " are intent only on this one Thing, to procure  
 " YOUR SAFETY, that no Stranger may creep into  
 " the Fold; that the Flock may persevere sound  
 " and safe. The Cause for which I undergo so  
 " many Combats, is sufficient to procure a Crown

" for



"for me. What would not I undergo for your  
 "Sakes? You are my *Fellow-Citizens*; you are  
 "my *FATHERS*, my *Brethren*, my *Sons*, my *Mem-*  
 "bers, my *Body*; nay, more dear and precious  
 "to me, than this very *Light* it self. *St. Chryf.*  
*Sermo antequam iret in Exilium, Oper. T. IV. Ed.*  
*Front. Duc.*

But to carry these *Instances* of the *Primitive Bi-*  
*shops*, *Fortitude*, and *Charity* to their *Flocks* in  
*Times of Danger*, a little higher; it seems to be a  
*stated Rule*, according to *St. Augustin*, in those  
*Days of ardent, and unfeign'd Zeal*, and *Love* for  
*Christ*, and all his *Members*, for the *Pastors* of his  
*Flock*, and an *infallible Mark* of a good, and *faith-*  
*ful Shepherd*, to entertain no manner of *Thoughts*  
*of Flight*, when the *Sheep* stood it out resolutely,  
*Cum autem Plebs manet & Ministri fugiant, Ministe-*  
*riumq; subtrahitur, quid erit nisi mercenariorum illa*  
*fuga damnabilis, (qui enim talem Pastorem malum pro-*  
*nunciavit utiq; damnavit. Tertull. de Fug, in Persecut.*  
*C. xi.) quibus non est Cura de Ovibus, Aug. Ep. 80.*  
 as on the contrary, of a *Mercenary* to flee.

*St. Polycarp*, upon the *News* of his being requir'd  
 by the *People* to be *martyr'd*, — τα μὴ πρότα  
 τέτον ἀκρίβεια ἀταράχην διαμέναι, εὐσθεὶς τὸ ἴ-  
 θεν καὶ ἀκίνητον φυλάξαντα βέλεσθαι τε αὐτῷ κατὰ  
 τὴν πόλιν περιμεύειν was no *Way* concern'd, but  
 kept his usual *Serenity*, resolving not to stir from  
 the *Place* where he was. But by the *Intercessi-*  
*on of Friends*, remov'd his *Quarters* twice, and  
 when he was at length discover'd, had *Time*,  
 and *Opportunity* to make a *third Escape*, refus'd  
 absolutely to do it, saying, *The Will of God* be  
 done, *Euseb. H. E. L. iv. C. xv.* So *Pothinus*, *Bi-*  
*shop of Lyons*, above ninety *Years* old, even  
 some *Time* after the *Aurelian*, and *Verian* *Persecu-*  
*tion* had rag'd in *France*, took no *Measures* to  
 preserve himself, but most *cheerfully*, notwith-

standing his *bodily Infirmities*, being scarce able to fetch his Breath, submitted himself to be hal'd by the Soldiers to the *Pagan Tribunal*, and dy'd a glorious *Martyr*. See the famous *Epistle* of the Churches of *Lyons*, and *Vienna*, to the Brethren in *Asia*, and *Phrygia*. Euseb. H. E. L. V. C. I.

Most expressly to our Purpose, *Dionysius*, in his *Epistle* to *Germanus*, no Doubt to purge himself from the Imputation of *Pusillanimity*, by endeavouring to make his *Escape* under the *Decian Persecution*, ἐγὼ δὲ ἐνόπιον τῷ θεῷ λαλῶ, &c. "I speak in the Presence of God, and he knows I lie not, that I never made my Escape of my own Accord, nor without the divine Appointment. But before, to wit, at the same Time when the Decree for the Persecution came out from *Decius*, *Sabinus* sent out his Deputy to make Inquisition for me, and I stay'd at Home four Days, expecting the Arrival of the Deputy. But he went searching all Places, both *Highways*, *Rivers*, and *Fields*, where he thought I might be conceal'd, or where he conjectur'd I might have gone; but he was so blinded, that he found not my House. Neither could he imagine that I should stay at Home, when there was Inquisition made for me. And, at length, after the fourth Day, (when God had commanded me to depart thence, and had miraculously open'd a Way for me) I, and my Servants, and many of the Brethren, went out together. Now, that that was a special Act of God's Providence, the Sequel declar'd; in which, peradventure, I was profitable to some, Euseb. H. C. L. VI. Ch. XL. See farther in the same Chapter.

Hence then we may observe, that this *Fuga*, or *Flight*, in Times of *Persecution*, when *general*, and not *personal*, tho' never so flagrant and terrible,

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rible, was reputed one of the grandest Reproaches or Disgraces that could befall a Bishop of the Church; one, that on all Occasions should behave himself as a Captain, most valiantly at the Head of his Squadrons, to inspire into them Courage, and Resolution by his own Example, to be sure, when there was no lawful Means left to make an Escape, and his People willing to stand by him, *caterum si grex fugere deberet, non deberet Præpositus gregis stare sine causa staturus ad tutelam gregis, quam grex non desideraret ex licentia fugæ scilicet*, Tertull. de Fug. &c. C. xii. And in this, no Doubt, the Tutela gregis, Safety of the Flock consists, even when Things come to the very utmost Extremity of all, (to speak like a Christian) for the Bishops, and the Clergy to do their utmost to keep their Flocks together, to animate them, to stand it out bravely, by an untrepid, and immoveable Perseverance in their Duty, and Fidelity to God, and Christ, and a most righteous Cause; and by Resistance, even to Blood, to be more than Conquerors, and to triumph over their Persecutors, even by their Deaths. He that refuseth to do all this, when lawfully call'd, deserves not the Name, the Honour, the Respect of a good Shepherd, whom Christ will own and reward, but of a Mercenary, a vile Rengade and Run-away, whom he'll reject and sentence as a Recreant, it being the Property of an Hireling to run away, and creep into an Hole, and hide himself. So Tertull. *Malus Pastor est qui viso Lupo fugit & pecora diripienda derelinquit*. Of a dishonest, treacherous, false Shepherd, to run away at the Apprehension of Danger, and to leave the Sheep to be worry'd and torn in Pieces. *Itaq; cum Duces fugiunt, quis de gregario numero sustinebit, ad gradum in acie figendum suadere? Certe quidem bonus Pastor animam pro pecoribus ponit, ut Moyses non Domino adhuc Christo revelato etiam in se figurato ait, si perdis hunc Populum, inquit, & me pariter cum eo*



disperde, Exod. XXXII. Caterum Christo confir-  
 mante figuras suas, malus Pastor est qui viso Lupo fu-  
 git, &c. Jo. X. Projicietur de villa Pastor hujusmodi,  
 Mat. XX. Detinebuntur illi missionis suæ mercedes suæ  
 in Compensatione, immo & de priore peculio ejus exi-  
 getur detrimenti dominici restitutio. Etenim qui ha-  
 bet dabitur ei: ab eo autem qui non habet, etiam quod  
 videtur habere, auferetur, Luc. VIII. "When there-  
 fore the Captains, the Leaders, [see ἡγεῖτες, as St.  
 Chrysostom calls Flavianus, amongst other Titles,  
 as κεφαλὴ, ποιμὴν, ἀρχιερεὺς, Hom. XX. ad Pop.  
 Ant.] run away, who, of inferior Rank, shall  
 presume to persuade others to stand their  
 Ground? Of a certain, he that is really a  
 good Shepherd, lays down his Life for the Sheep,  
 as Moses said, who was a Type of Christ, be-  
 fore his Advent, If thou wilt destroy this People,  
 destroy me likewise with them, Exod. xxxii. But  
 Christ coming to confirm these Figures, or Types,  
 hath instructed us, that he is an evil and un-  
 faithful Shepherd, who seeing the Wolf com-  
 ing, runs away, and leaves the Cattel to be  
 torn in Pieces, that such a Pastor shall be cast  
 out of the Villa, or Farm, and his Wages stopt,  
 and Recompence made, for the Loss his Lord hath  
 sustain'd by his Neglect, out of his own Goods;  
 For whosoever hath, to him shall be given, and whoso-  
 ever hath not, from him shall be taken even that which  
 he seemeth to have, Luk. viii. 18. Here then it's  
 plain, that Tertullian would not have such a Fu-  
 gitive in the Sense we urge, to be look'd upon as a  
 Shepherd, nay, to have, actually, forfeited his Cha-  
 racter, for having basely betray'd his Depositum,  
 and from thence forward unqualify'd for, and uncapa-  
 ble of undertaking the Charge, or Care of Souls a-  
 gain; because, according to St. Cyprian's Rea-  
 soning, unable to make Restitution of those Souls a-  
 gain,

gain, that were lost on the Account of his Neglect.

But not to leave *Tertullian* yet, so far as we can agree with him: May we not most justly, and congruously apply that of \* *Tertullian*, to such a perfidious and negligent Shepherd: "O Christian, [O Bishops] art thou in Fear of Man, who oughtest to be dreaded by the Angels, because thou shalt judge the Angels, i. Cor. vi. 3. and so to be feared by the Devils, because thou hast received Power over them, St. Luke x. 17. Whom the whole World ought to fear, since the World itself shall be judg'd by thee, i. Cor. vi. 2. Thou hast put on Christ, for thou art baptiz'd into Christ. Thou who fleest from the Devil, hast undervalu'd Christ, who is in thee, and thereby hast made thy self a Runagate with the Devil. Then again, *Stare immobiles præcipit, utiq; nec fuga mobiles: Et accinctos in fugam an in occursum Evangelii*. C. ix. the Apostle exhorts us to stand immoveable, Ephes. vi. viz. "even not to fly in some Cases, with our Loins girt, but certainly not for Flight, to make our Escape. Proinde & Johannes pro fratribus quoq; animas ponendas dicit, nedum pro Domino. Hoc a fugientibus non potest adimpleri. Deniq; memor Apocalypsis suæ in qua timidorum exitum audierat, de suo Sensu admonet, & ipse timorem rejiciendum. Timor, inquit,

non

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\* Times hominem Christiane, quem timeri oportet ab Angelis, siquidem Angelos judicaturus es: quem timeri oportet a Dæmoniis, siquidem & in Dæmonas accepisti potestatem; quem timeri oportet ab Universo Mundo, siquidem & in te Mundus judicatur. Christum indutus es, siquidem in Christum tinctus es. Qui fugis Diabolum depreciaſti Christum qui in te est. Fugitivum cum Diabolo te reddidisti. *Id. ibd. C. x.*

*non est in dilectione. Sed enim perfecta dilectio foras mittit timorem, quia timor supplicamentum habet, utique ignem stagni, qui autem timet non est perfectus, in dilectione Domini scilicet. Porro quis fugiet persecutionem, nisi qui timebit? Quis timebit, nisi qui non amavit?*

Hence then, saith he, St. John telleth us, that we are to lay down our Lives for the Brethren, much more for our Lord. But this Duty cannot possibly be perform'd by Escapes. Then bearing in Mind his Revelation, in which he had heard the sad Catastrophe of the Fearful, and retaining a sad Sense of it, he admonisheth us, to cast out Fear, i. St. Joh. iv. There is no Fear in Love, but perfect Love casteth out Fear: Because Fear bath Torment, (viz. the Lake of Fire, Revel. xxi. 8. But the Fearful, and Unbelieving, &c. shall have their Part in the Lake which burneth with Fire, and Brimstone, which is the second Death.) He that feareth, is not made perfect in Love, i. e. loveth not the Lord.

This Reproach of Pusillanimity or Cowardise, I say, that Leontius at Antioch, Narcissus of Neronopolis, and Georgius of Laodicea, with many other Arians, cast upon St. Athanasius, put him upon the Writing his *ἀπολογία* ὑπὲρ τῆς φυγῆς, his *Apology* for Flight to the Emperor Constantius, which is most elaborately and well done, wherein he justifies himself upon Evangelical Principles, and by the Examples of the Old and New Testament, of the Patriarchs, Prophets, our Lord himself, and the Apostles; but then he urgeth due Occasions for this Flight, and most solemnly professeth, that it was not out of an ignoble dastardly Fear of Death in his own Case, as well as of the fore-mention'd, but out of most pious Motives of Obedience to God, and an entire Resignation to his Providence, and for the real publick Good and Benefit of the Church. Thus he tells us, that when the Church was surrounded by Syrianus, in order to

take



take him in his Devotions, his Thoughts were wholly taken up more for the Peoples, than his own personal Safety; that he thought it, ἐγὼ δὲ ἄλογον ἡγέμεθα ἐν τοσαύτῃ συγχύσει καὶ ἀλαλαῖσαι τὰς λαούς, καὶ μὴ μάλλον περὶ κινδυνεύειν αὐτῶν, &c. most absurd and base to desert the poor People in such Tribulation; and much more becoming to expose himself to Danger for others; and therefore continu'd in his Throne, and commanded the Deacon to recite the 105th Psalm, and the People to attend to it, and then go Home: And that notwithstanding (as soon as the Captain broke into the Church, and the Soldiers had beset the Sacrament, in order to intercept him) the Remainder of Clergy and People cry'd out, and besought him to withdraw himself, he absolutely refus'd to do it, and intreated them to be gone, telling them, it would be much better for him to run the Risk, than that any of them should receive any Hurt. Upon which, after many had departed, and the Remainder that were with him follow'd, the Monks, and some of the inferior Clergy, drew him along with them; and so, by the divine Providence, he escap'd those who so diligently watch'd for him. St. Athanas. Apolog. ad Imper. Constant. p. 717. Ed. Par. 1627.

But, to conclude my Answer to this last Objection. I shall desire you to take Notice with me, of those particular Reasons for which St. Cyprian apologizeth to his Clergy, and others, for his withdrawing and Absence; where we shall find his Concern for his own Person was upon no other Motive, than the Good of his Flock; and the noble and generous Care he took of all Degrees amongst them, especially the Poor, and such as were in Distress.

Thus,

Thus, in his *sixth* Epistle to the Clergy, concerning the Care of the Poor and Confessors, he acquaints them, that indeed there was great need of his hastning to them, to satisfy his most longing and earnest Desire (*qua res in votis meis summa est*) he had after them, and to consult of the present Exigencies of the Church; yet nevertheless, he conceiv'd it necessary likewise to keep close and quiet, *Respectu Utilitatum aliarum, qua ad pacem omnium nostrum pertinent & ad salutem*, in Respect of other Advantages which concern'd the COMMON PEACE and SAFETY of ALL of them; and therefore was advis'd not to APPEAR PUBLICLY, especially where he was so often search'd for, and demanded. *Nec me in conspectum publicum, & maxime ejus loci, ubi totiens flagitatus & quaesitus fuisssem.* Whereupon he exhorts and commands them, by all their Love and Piety, that they, whose Presence was not so invidious and dangerous, would, in his Stead, manage those Affairs which concern'd Religion, and most particularly to take all possible Care of the Poor, and be diligent to provide for them, least their Penury should be an Inducement to them to do that which the Persecution it self could not hitherto effect upon them. And then gives them an earnest Charge, with Respect to the Confessors, that all Things necessary, as Cloaths and Charges, might be supply'd unto them.

So again, in his *fifteenth* Epistle to the Roman Clergy, he gives an Account to them of his Acts and Proceedings, with Reference to his own Church, during his Fuga, or Absence; and here acquaints them, that as soon as the Persecution broke out, and the Mob had, with a great Noise, frequently demanded him in particular for Execution; that according to our Lord's Instructions, consulting not his own Safety, but the

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publick Repose of the Brethren, he withdrew, least, thro' his *invrecunda Prasentia*, too forward and presumptuous Presence, the Sedition (against the Christians) should be provok'd to burst out with the greater Violence. Yet nevertheless, tho' absent in Body, he was not wanting as to his Spirit, his acting, nor seasonable Advices and Instructions, taking all Occasions, according to the Precepts of our Lord, to consult the common Interest of the Brethren. For which, he appeals to thirteen Epistles he had wrote unto them. *In quibus nec Clero consilium nec Confessoribus exhortatio, nec extorribus, quando oportuit, Objurgatio, nec Universa fraternitati ad deprecandam Dei misericordiam allocutio, & persuasio nostra defuit.* St. Cypr. Ep. XV. ad Cler. Rom. Then, in his thirty sixth Epistle to the Presbyters and Deacons, concerning the Case of the Poor and Strangers, he excuses his Absence on the same Foot, least his Presence, who was particularly sought after, should *invidiam & violentiam gentilium provocare, & sinus auctores rumpenda pacis, qui magis quieti omnium consulere debemus*, exasperate the Envy and Violence of the Heathen, and become the Author of breaking the Peace, who should rather be quiet, and at Leisure to consult the publick Benefit. But then, what is admirably worthy our Observation, we find, as in the Case of *Dionysius* just related, that St. Cyprian is not to be look'd upon, only, to be guided by mere Rules of human Prudence, in this Matter, but was, as the other determin'd, over and above, by the divine Impulse and Revelations in an extraordinary Manner: *Quando ergo vos Scripseritis rebus compositis me venire debere, aut si ante dignatus fuerit Dominus ostendere, tunc ad vos veniam, ibd.* And then concludes with his usual Care for the Widows, the Sick, and all the Poor, and Strangers, that they might not want Necessaries, *Viduorum,*  
 &



*Et infirmorum, Et omnium pauperum curam peto diligenter habeatis; sed Et peregrinis, si qui indigentes fuerint, sumptus suggeratis de quantitate mea propria, quam apud Rogatianum compresbyterum nostrum dimisi, quæ quantitas ne forte jam universa erogata sit, nisi eidem per Navium Acoluthum; and be furnish'd even out of his own private Portion and Allotment.* Then, which is the last Passage, I shall alledge out of him, on this Occasion, in his fortieth Epistle to the Plebs, or People, he signifies unto them, how griev'd he was, that amidst all his Cares and Solicitude for them, and the apparent Necessity of his Presence among them, he could not come to them, being caution'd by the Vehemency of the Threats and Snares of the Perfidious, to the contrary, least, upon his Approach, a greater Tumult should arise; and whereas a Bishop ought, in all Things, to consult the Peace and Tranquility of the Church, he should, hereby, seem to give a fresh Occasion, or minister Matter for Sedition, and inflame the Persecution. *Accessit hic tabescenti animo nostro dolor major, quod in tanta solitudine ac necessitate excurrere ad vos ipse non possum, dum per minas Et per insidias perfidorum cavemus, ne advenientibus nobis tumultus illic major oriatur, Et cum paci Et tranquillitati Episcopus providere in omnibus debeat, ipse materiam seditionis Et dedisse, Et persecutionem denuo exacerbasse videtur.* St. Cypr. Ep. XL. ad Plebem.

Having thus reply'd to the wonderful Objections commonly urg'd in this Case, to excuse the most scandalous incapacitating Neglects they are produc'd to palliate, I shall only add, as their Case now urg'd, is no Way to be parallel'd to that of those truly Heroick and Primitive Bishops just related, but trifling and imaginary comparatively, so their Conduct inexcusably, unprimitive, unchristian, and scandalous. But from such Slothfulness and Supine-

ness,

ness, such *Inactivity, Lethargy, Stupor, and Deadness*, to rouse up and challenge no less than an *universal Jurisdiction and Empire*, (as some would have us believe) is a certain *Demonstration* of an *eighteen or nineteen Years Dream*; and that a *new Spirit* indeed has taken Possession, and invigorates with *new Life*, such as it is, as you may guess. Therefore, for Shame, away with such childish Pretences, and let them learn more Modesty, than to make their *Crimes* and Cowardise stand in Competition with the *Merits* and *Bravery* of these *Primitive Heroes, Martyrs, and Confessors*. And let them not so much as dare to arrogate to themselves *primitive Crowns and Glories*, without the least Umbra of *primitive Merits*.

But I have not Time to descant much farther, having run out a little too far, (I'm sure some will think so) only I shall remark this one Thing unto you, and so hasten to dispatch what is behind, and draw towards a Conclusion.

'Twas upon such *Shepherds, or Mercenaries* rather, as we have been describing, that God poured out his *Wrath*, and most remarkable *Vengeance*, in the *Maximinian and Dioclesian Persecutions*; and, as the *Historian* tells us, 'twas the *Infidelity, Impiety*, and the *worldly Spiritedness* of such vile and abominable Wretches, that provok'd the most fiery Indignation, and fore Judgments of a most justly *incens'd* God upon them, and their wicked *Adherents*.

So *Eusebius*, in his Book concerning the *Martyrs of Palestine*. "But what happen'd to be done in Relation to the *Prelates of Churches*, during this Interval of Time, and afterwards, instead of being continu'd *Pastors* of Christ's *Rational Flock*, which they had not rightly and duly govern'd, Divine Justice, judging them as it were fit for such Offices, condemn'd them

to be employ'd in looking after Camels, a brutish sort of Creatures, whose Bodies are naturally crooked and misshapen; and how it adjudg'd them to be Keepers of the Emperor's Horses; also what, and how great Injuries, Dishonours, and Tortures they suffer'd from such as, during those Times, were the Emperor's *Procurators*, and Governors of Provinces, upon Account of the sacred Vessels, and Treasures belonging to the Church; moreover, the ambitious Desires of many, the inconsiderate and illegal ORDINATIONS, and SCHISMS amongst the CONFESSORS themselves, besides what those modern RAISERS of Disturbances, with much Earnestness, attempted against the Remains of the Church, introducing Innovations, successively, one after another, being without Intermission, Authors of Evils, even in the midst of the Calamities, caus'd by the Persecution, and heaping Mischiefs upon Mischiefs, &c. *Euseb. de Martyrib. Palestina*, C. XII. And then, in his first Chapter of the eighth Book of his Church-History, reflecting upon the Provoking Causes of the Dioclesian Persecution, he observes, as the sad Prognosticks and Fore-runners of those Judgments, the Looseness and Slothfulness of Prelates, particularly their mutual Jarrings, Hypocrisy, Dissimulation, and Affectation of Dominion and Preeminence. But, saith he, after the Affairs of our Age were, thro' too much Liberty, chang'd into Looseness and Sloth; when some began to envy and revile others, and we were in a Manner at Wars amongst our selves, wounding one another with Words, as it were with Arms and Spears; when Prelates dash'd against Prelates, and the People rais'd Factions against the People, and when unspeakable Hypocrisy and Dissimulation had arriv'd to the Heighth of Mischief,

chief,



"chief, then did the *Divine Vengeance*—— begin  
 "to visit us,—— when they who seem'd——  
 "our Pastors, rejecting the Sanctions of Religi-  
 "on, were inflam'd with mutual Contentions,  
 "studying nothing else but the augmenting of  
 "Strifes, Menaces, Emulation, Envy; and mu-  
 "tual Hatred, and greedily, challenging to them-  
 "selves the *Preeminence*, as if it were a *Dominion*;  
*Euseb. Hist. Eccl. L. VIII. C. I.* And then it was,  
 that the *base and detestable Hirelings* unmask'd,  
 and shew themselves in their proper Colours:  
*Some Pastors of the Churches basely hiding themselves,*  
*some in one Place, and some in another; others of*  
*them ignominiously apprehended, and expos'd to the*  
*Scorn of their Enemies,* Ch. II. And, I pray God,  
 such *Conduct* now amongst some of those, who call  
 themselves *Confessors* for one of the most glorious  
 Causes that ever Men suffer'd for, (as they vaun-  
 tingly profess upon all Occasions) upon which they  
 so excessively value themselves, and trample up-  
 on, and revile their *Opposites*, as the *Excrements* of  
 the *Earth*, and mere *xabaquata*, and especially  
 those of their *Brethren*, who are dispos'd for *Peace*  
 and *Union*, may not, most justly, call down the  
 Vengeance of Heaven on their own Heads, for  
 their excessive *Uncharitableness*, *Pride*, and *Haugh-  
tiness*. I shall not enlarge this Letter by a su-  
 perfluous and unnecessary *Application* of what I  
 have last insisted on, but only dismiss it with  
 this Remark: That I believe all the *History* of the  
 Church of God can't furnish the Example of a  
 Bishop's Retreat or *Absence* from his Flock, upon  
 so *perfunctory*, *slight* Pretence, as his seeming  
*Friends* and *Apologists*, urge on his Behalf, since  
 they have set him up for the *sole Head of Unity*  
 in this Church; nor do I believe it in the Power of  
*Angels* or Men to *apologize* for, or to excuse such  
 a monstrous and unaccountable Conduct; or for  
 him,

him, as he hath lately manag'd himself, to make any Satisfaction to the Church of God, for the Injuries he hath, and is like to do, if the Divine Providence should not, in Mercy, give a Stop to his Career; of the Tendency of which, I am well assur'd, he is not well aware of, if the Case be such — as at present represented to me.

But, I am sensible, here they will interpose with their most powerful Objection, Where are his Superiors, to call him to an Account, and to pass Judgment on him? Why truly, this seems to be a difficult Point, at first Sight, and I know has been thrown out, upon all Occasions, to stop the Mouths of such as are willing; but I know nothing formidable in it, and shall venture for once, to untie this Knot. It's an hard Case indeed, if it shall be in the Power of a single Bishop to unchurch the Church at Pleasure, and carry the Flock wherever he pleases, into Heresy, and Schism, and even to the Gates of Hell, and no Help in the Case! Surely in such Cases, something may lawfully be attempted, in the greatest Extremities, and Exigencies: No Remedy, no Balm in Gilead, for such mortal Distempers, and Wounds as these are!

The learned Spalatensis tells us of an *Excommunicatio sine clavibus*, a Species of Excommunication without the Keys, and which indeed amounts to a Secession, or Separation, from even the Bishops, and Governors of the Church, in some Cases, which I shall set down at large in the APPENDIX, Numb. III.

The Cases are various, and publick Notoriety sufficient Ground for Conviction. As for Instance, in the Case of manifest Heresy, scandalous Violation of Ecclesiastical Discipline, incapacitating Immoralities, damnable Neglects, by which I mean such, that in common Construction, may be an Occasion of the eternal Perdition of Souls, and most particularly

icularly in such an heinous Attempt as this, of cutting off a whole National Church, nay, three, at once, from Communion with Christ, by discharging them from all Adherence to their Canonical Bishops, and Priests, and as it were by a Papal Interdict, shutting up all the Churches, and suspending divine Offices, under the Pretence, as you assure me, from the Mouths of some of them, because communicating with the Publick, is communicating with the Devil, and to be separated from this new National Principle of Unity, or Pope, is being separated from Christ, and to be, actually, under the Influence, and in the Possession of the Devil.

In such a Case, (even where there are no Canonical, Ecclesiastical, Superiors) what can be more evident, than that every private Christian is even superior to such an Apostate, and common Enemy of the Salvation of Mankind. This is Origen's Opinion, and ought to be every One's; so he, in his seventh Homily on Joshua, \* discanting on those Words of our Lord, "Hath our bodily Hand ever offended us? and hath the Gospel determin'd of this Hand? Cut it off, and cast it from thee. As much as to say! That I, who seem to thee to be as a right Hand, and am call'd a Presbyter, [Bishop, or Priest] and pretend to preach the Word of God; should I, say I, do any thing contrary to the

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"Disciplina

\* Nunquidnam manus corporis nostra aliquando scandalizat nos! an de hac manu corporis Evangelium dicit, abscinde & projice abs te? Hoc est quod dicit, ut ego qui videor tibi manus esse dextra, & Presbyter nominor, & verbum Dei videor prædicare; si aliquid contra ecclesiasticam disciplinam, & Evangelii regulam gesserò, ita ut scandalum tibi Ecclesiæ faciam, in uno Ecclesia universa conspirans, excidar me dextram suam, & projiciat a se. Expedi enim tibi Ecclesiæ absq; me manu tua, quæ male agendo scandalum feci, introire in regnum Cælorum, quam mecum ire in gehennam; Orig. Hom. 7. in Jos.



"Discipline of the Church, and the Gospel-Rule,  
 "for subversive of either] and by this Means give  
 "Scandal unto thee, the Church, then let the whole  
 "Church, unite; and combine together; cut me,  
 "its right Hand off, and cast me from it. For 'tis  
 "better for the Church, without me, its right  
 "Hand, which by doing Evil, have given just  
 "Cause of Scandal, to enter into the Kingdom of  
 "Heaven, than by adhering unto, and following  
 "me, to go to Hell. Thus *Spalatensis* tells us,  
 "One Bishop may withdraw his Communion from  
 "another, and deny it, and an *Ecclesia integra*, v. g.  
 "a National Church, as it comprehends Laity, &c.  
 "deny its Communion to another, and the Plebs, or  
 "People alone, in this negative Sense, excommuni-  
 "cate one or more, or their own Bishop, by separa-  
 "ting, or withdrawing from his Communion, where  
 "there is a lawful Cause, *qua separatio nullo modo*  
 "*Schisma dici debet*, which Separation cannot, up-  
 "on any Account, be call'd a Schism. Nay more,  
 "he says, That *Ecclesia tota etiam cum Laicis pro-*  
 "*prium Presbyterum, & Pastorem excommunicare debet,*  
 "*si adsit Causa*. The whole Church, even with the  
 "Laity, ought to excommunicate its own Bishop, or  
 "Pastor, if there be real and sufficient Cause, and  
 "gives an Instance of it in *Eunomius*, an *Arian Bi-*  
 "*shop*, being put into the Room of *Eusebius Samo-*  
 "*fatensis*, out of *Theodoret*, "Then, saith he, none  
 "of the Inhabitants of the City, whether Poor or  
 "Rich; a Servant, or a Mechanick; Husband-  
 "man, or Planter; Man, or Woman; Old, or  
 "Young, would go to Church, as had been usu-  
 "al, but the Bishop was there all alone, for none  
 "would come into his Presence, or exchange a  
 "Word with him, tho' he was said to lead an un-  
 "blameable Life amongst them, nay, very lau-  
 "dable. *Theod. L. 4. C. 14.* As to the Objection  
 "of his being an Heretick, that matters not, all  
 "Schisma

*Schismaticks* are *Hereticks*, tho' all *Hereticks* are not *Schismaticks*, and a *Schismatick* commonly speaking, is the worse of the two.

Much to the same Purpose with *Origen*, *Epiphanius* only a *Bishop*, or at most *Arch-bishop* in the *Island of Cyprus*: He could not indeed excommunicate, by the *Keys*, the *Bishop of Hierusalem*, (not then a *Patriarch*, but much honour'd by the *Council of Nice*, and by no Means subject to the *Cyprian Metropolitan*) yet nevertheless wrote thus unto him: \* "And moreover you made us repent of our communicating with you, who defend *Origen's Errors and Opinions*. I speak plainly and ingeniously, that we, as it is written, that spare not our Eye, even to pluck it out, if it hath offended us, nor our Hand or Foot, if it offendeth us; and therefore you, whether you be our Eyes, or Hands, or Feet, must undergo the same Fate. Now, saith *Spalatensis*, † No one will pretend to say, that the Power of the *Keys* to excommunicate, was given by *Christ* in these Words, *If thine Eye of-*

O 3

fend

\* *Fecistis nos etiam pœnitentiam agere quare vobis communicaverimus, ita Origenis errores, & dogmata defendentibus. Simpliciter loquor, nos, secundum quod scriptum est, nec oculo nostro parcimus, ut nos efficiamus eum, si nos scandalizaverit; nec manui, neq; pedi, si nobis scandalum fecerit: & vos ergo, si ve Oculi nostri, si ve manus, si ve pedes fueritis, similia sustinebitis. Apud Hieronym. Ep. LX.*

† *Nemo profecto dicet potestatem Clavium ad excommunicandum datam esse a Christo illis verbis, si oculus tuus scandalizat te, &c. Hoc enim toti corpori Ecclesiæ, ipsiusq; solis prælatis non est dictum, sed cuicunq; fidei, pro privata cujus causa, ut quisq; sibi caveat, præcidatq; omnes spiritualis damni occasiones, easq; ab se quam longissime potest removeat; & id jure potius naturali, quam si ve humano, si ve divino positivo exequendum proponitur, juxta illud Apostoli, ii. *Thess.* iii. 6. &c.*

"send thee, &c. For this is said to the whole  
 "Body of the Church, and not to its *Prelates* a-  
 "lone, but to every particular Believer, upon  
 "their private Accounts, that every one should  
 "take heed, and provide for his own Safety, and  
 "cut off all Occasions of Spiritual Loss, and  
 "Damage, and keep them at a Distance from  
 "himself, and that in Consequence of the Law  
 "of Nature, rather than of human, or divine  
 "positive Law; according to that of the Apo-  
 "stle, ii. *Theff.* iii. 6. *Now we command you, Bre-*  
*thren, in the Name of our Lord Jesus Christ, that ye*  
*withdraw yourselves from every Brother that walketh*  
*disorderly, and not after the Tradition, &c.* But,  
 saith *Spalatensis*, "The Brethren that walked dis-  
 "orderly, are not here excommunicated by the  
 "Apostle, but only, hereby, is given a seasonable  
 "Instruction to good Christians, that when they  
 "privately come to understand, that any one  
 "walks disorderly, to avoid Conversation with  
 "him, lest they should be corrupted thereby,  
 &c. And then he cites v. 24. and remarks thus,  
*Eodem documento non modo frater a fratre sibi cavet,*  
*sed interdum etiam Plebs a Pastore. Sic cum primum*  
*Nestorius in publica Synaxi, Hæresim suam prompiss-*  
*set illis verbis, Si quis Mariam Deiperam esse dixerit,*  
*Anathema sit, &c.* "By the same Caution, not on-  
 "ly a Brother from a Brother, but sometimes the  
 "People withdrew from the Pastor. So as soon  
 "as *Nestorius* in the publick Congregation vent-  
 "ed his Heresy in these Words, *If any one asserts*  
 "Mary to be the Mother of God, let him be an Ana-  
 "thema; a Clamour follow'd thereupon, imme-  
 "diately, saith *Cyrill*, Ep. 18. *ad Caëstinum*, and  
 "the People all ran out: Nor would they com-  
 "municate any longer with him: So that the  
 "People of *Constantinople*, abstain'd from the *Syn-*  
 "axis. So we may observe in the Case of the *Tria*

"Capitula,



“*Capitula*, being condemn’d in the *Fifth* Gen.  
 “Council, that because *Pope Vigilius* consented to  
 “it in the Beginning, *Rusticus*, and *Sabinianus* the  
 “*Pope’s* Chief *Deacons*, did not only withdraw  
 “from his Communion, but were the Authors  
 “of a great Part of the *Roman Church*, and other  
 “Western Churches refusing to communicate with  
 “*Pope Vigilius*. So the *Istrian Plebs*, or People refus’d  
 “afterwards to communicate with their *Bishops*, that  
 “had condemn’d the *Tria Capitula*. *Spalatens. d. Re-*  
 “*publ. Eccles. L. v. C. 9. N. viii.* But of these I shall  
 “insert a more full Account. APPEND, *Numb. III.*

From hence then it follows, that, in the In-  
 stance before us, it is not only *lawful*, but even a  
*necessary Duty*, for Subjects to withdraw from their  
*Bishop*, if he leads them into a *flagrant Schism*,  
 which is really *damnable*, as we have shewn; and  
 what greater *Schism* can be imagin’d, than for a  
*single Bishop*, to nullify all his *Colleagues* at once, and all  
 the *Priests* of three *National Churches*, and to damn  
 the main Body of three *Nations* by one single *Breath*  
 of his Mouth; and to declare them to be in actual  
*Communion* with the *Devil*, if some of his *Adhe-*  
*rents*, and *Confidants* may be thought to speak his  
 Sense, which I am much inclinable to believe,  
 they do not. But if it should prove so, which  
*God forbid*, then I appeal to all *judicious Di-*  
*vines*, whether they do not believe, that there is  
 lodg’d in every *individual Christian*, capable of  
*judging* for themselves, a *Power* of withdrawing  
 from such a *Schismatick*, and of providing for their  
 own *Safety*, or whether it’s their own indispensable  
*Duty*, to follow him into the *Ditch* of eternal *Perdi-*  
*tion*, or whether such an one retain even the *Epis-*  
*copal Character* after such an *Assuming* or *Usurpation*.

But then, *Secondly*, if this shall not seem alto-  
 gether satisfactory in the *Case*, (which I can see  
 no Reason why it should not) then why should

not the College of Bishops in this National Church, be look'd upon as his proper Superiors, or Judges in the Case, because otherwise, there are none, (this Church holding no such Communion, or Correspondence with the Catholick Church, as anciently; nor inter-  
 resting the universal Church in all their Ecclesiastical Proceedings, particularly, in their Elections to their Bishopricks; (because, indeed, they are none at all, in any manner of Sense, according to Canon) by such general Notifications, as in the Primitive, and Purer Ages of the Church; or acquainting any foreign Bishops, with the Matters of Excommunications, Deprivations, &c. because of no possible Appeals to be made to them, or Redresses to be expected from them, as strictly prohibited by our Laws) even upon his pretended Independency, or inherent Rights, when he was really *rectus in Curia*, before he came within the Verges of Schism. Had not they their Consecrations from Canonical Bishops? Did not they receive all their *Fura Episcopalia* by Virtue of their Canonical Consecrations? Are not their Rights deriv'd from the Fountain of all Ecclesiastical Right, as well as ever he could pretend his were? What new Episcopal Independent Right hath he acquir'd more than they have? How came his to be Independent, and theirs Dependent? His to be divine, and Canonical, and theirs only to be Human, and Null? Or how theirs valid, when he is pleas'd to acknowledge them so, and invalid, when he is not? From whence, by whom, or upon what Account can he be suppos'd to be invested with his Paramount Authority? Can any one be so insensate, as so much as to imagin, that the rest of the Bishops forfeiting their Authority, (by not duly resenting the Injury done unto him, as affecting the whole College, and refusing to suffer, or turn out with him) and so in Course, as a just Penalty, for their not suffering with him as Fellow-Members, devolving upon him?

him? Why so? Or by what Law? At this extravagant boundless Rate, it's possible for one Man to arrive at the universal Monarchy of the Church, and in the Power of one unjust civil Governor, to suspend all Christian Offices over the whole World, and to give a mortal Stroke to the Christian Religion, and even to the Church it self.

But, blessed be God, there's no such Danger, tho' one Bishop cannot call to an Account, or judge another, because they are *Parēs*, equal in Authority; yet, as we have prov'd from St. Cyprian, the College may, Ep. LXVII. *ad Stephan.* For the College can, in the first Place, deny their Communion to a Bishop in certain Cases, which *Spalatensis* calls *Excommunicatio Penalis*, and confine him to his own Communion, that is, in his own *Dioecese*. Thus, in the fifth Council of Carthage, C. 10. *Episcopo non venienti culpabiliter ad Synodum Provincialem, pœna imponitur, ut Ecclesie sue communionem debeat esse contentus.* It's ordain'd, that

“a Bishop, thro' his own Default, not coming to  
“the Provincial Synod, shall be confin'd to the  
“Communion of his own Church. That is, shall be depriv'd of Communion with other Churches. Such an one the second Council of Arles, C. 19. *Alienum facit a fratrum communione*, estrangeth himself from the Communion of his Collegues, *Compears.* Et *Taracœnense*, C. 6. *Cunctorum Episcoporum charitatis communione privat*, depriveth himself of the Communion of Charity of all Bishops. *Sic ferme etiam Concilium Agathense*, C. 15. *Et ex his juribus colligunt Canonistæ, ac merito, privationem hanc Communionis non esse censuram Ecclesiasticam, sed pœnam Canonica.* And from these Laws the Canonists infer, that this Sort of Privation of Communion, is not what they call an Ecclesiastical Censure, but a Canonical Penalty. *Vid. Spalat. d. Rep. Eccl. L.V. C. 9. N. VI.*

Then,



Then, *secondly*, as they can confine any single Bishop, in reasonable Cases, to his own *Communion and Diocese*, so they can degrade him, or deprive him, that is, convict him, and declare his Crime, by Virtue of which, he ceaseth, *ipso facto*, to be a Bishop, as altogether unqualify'd for *Episcopal Communion*, and only for *Lay Communion*. I need not multiply Instances in this Case, they occur so frequently in *St. Cyprian*, and elsewhere.

So that it's impossible, in the Case before us, and the greatest Contradiction in the World, to suppose this Prelate so assuming, as to fancy himself unaccountable and superior to all his Collegues, or to be so ignorant and blind, as not to see the Consequences of such Fury, Sacrilege, and Insolence. *Superba est ista Obstinatio & sacrilega Presumptio, quam sibi furor pravus assumit. Et dum Dominicum sibi semper quidam plusquam mitis iustitia deposcit, assumunt, de Ecclesia pereunt, & dum se insolenter extollunt, ipso suo tumore cecati, veritatis lumen amittunt: S. Cyp. Ep. ad Confess.* By which, if he perseveres in his Obstinacy, he cuts himself off, and perishes from the Church of Christ.

Can any Thing be more absurd, than for a single Prelate, actually, out of the Church, setting up a private sham Altar, in Opposition to the one Altar, in Communion with never a Bishop in the World, or if any, schismatical too, virtually declaring all his late Collegues Nullities, &c. and all their Adherents in a State of Damnation, and demanding their Submission, Recantation, Alteration of the Dates of their Pretensions and Consecrations, and nothing to put a Stop to such unauthoriz'd, unpresided Arrogance? God forbid! Must the Honour of the Catholick Church, and the uncontaminate, unstain'd Majesty of the faithful People within, and the sacerdotal Authority and Power, be prostituted,

tuted, and cast down to the Ground, to make Way for the Abomination of Desolation, *Βολύμενος*, *Calamitosum nefas*, a calamitous Piece of Wickedness? *Castal.* *Portentum immundum Vastationis*, the unclean Prodigy of Destruction, *Vers.* *Syr.* *Signum immundi*, the Token of the Filthiness of Desolation, *Vers.* *Persic.* *Turpitudinem Desolationis*, Ugliness, Deformity of Desolation, *Vers.* *Arab.* to enter and stand in the holy Place; that he, who without should sit as Judge over the College of Bishops, and make Havock and Waste of the Flocks of Christ? *An ad hoc, frater charissime deponenda est Catholica Ecclesie dignitas, & plebis intus posita fidelis atq; incorrupta majestas, & sacerdotalis quoq; auctoritas ac potestas, ut judicare velle se dicant de Ecclesia preposito extra Ecclesiam constituti? de Christiano heretici? de sano sanctorum? de integro vulnerati? de stante lapsi? de Judice rei? de sacerdote sacrilegi, &c.* *S. Cypr. Ep. LV. Cornel. No!* faith our St. Cyprian, what would be the Effect of this, but to make the Church give Way to the Capitol, and, upon the Recess of the Priests, and carrying away the Altar with them, Schism enter in with all its horrid Train, worse than Idolatry it self, and even the Communion with the Devil, should be introduc'd in its place? *Quid superest quam ut Ecclesia Capitolio cedat, &c.* which, tho' spoken on another Occasion, by a little Turn and Application, suits our Occasion well enough. "No, faith he, we pray and deprecate God, "whom they cease not to provoke and exasperate, "that their Hearts may relent, and laying aside "their Rage and Fury, they may return to a "sound Mind, &c. But, and if they are resolved to go on in their Fury, and persevere in "their parricidal, treacherous Contrivances and "Menaces, no Bishop of God is so weak, groveling, and abject, so crazy and invalidated thro' "the

"the Imbecility of human Frailty, who will  
 "not rouse himself up, by the divine Assistance,  
 "against the Enemies and Opposers of God;  
 "whose Humility and Weakness will not be a-  
 "nimated by the Vigor and Strength of God his  
 "Protector. \* So our Noble Martyr, St. Cyprian,  
 (tho' in somewhat a different Case) by which,  
 and what else hath hitherto been alledg'd, we  
 may easily be convinc'd, that there can be no  
 such Diseases in our Ecclesiastical Governors; nor  
 no such unhappy Circumstances, which may affect  
 the Church from them, but may effectually be re-  
 medy'd and rectify'd.

But all this while, Sir, I seem to bear so hard,  
 I desire you may not misapply what I say, or mis-  
 apprehend me. I only take that Freedom to re-  
 monstrate the inevitable Consequences, let them look  
 never so uncouth and frightfully, which must ne-  
 cessarily flow from such an Attempt, which some  
 pretended Friends (for, I am certain, some Ends  
 inconsistent with the publick Good, Peace and U-  
 nity of the Church, the Honour of God and the  
 Church, and the Advancement of Godliness) trump  
 up, and most confidently and unadvisedly own and  
 maintain, with those horrid Censures and Reflections  
 upon the whole College of Bishops, inferior Clergy,  
 and the publick Communion, not that I have any  
 solid Reason to engage me to believe, (however  
 positively

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\* Oramus ac deprecamur Deum quem provocari & exacerbare non desinunt, ut eorum corda mitescant, ut furore deposito ad sanitatem mentis redeant, &c. Si autem in suo furore permanerint, atq; in istis insidiis ac minis suis paricidalibus crudeliter perseveraverint, nullus Dei sacerdos sic infirmus est, sic jacens & abjectus, sic imbecillitate humana mediocritatis invalidus, qui non contra hostes & Impugnatores Dei divinitus erigatur, cujus non humilitas & immitas vigore & robore Domini protegentis animetur.



positively attested and urg'd to me) that that R. Reverend Father did ever expressly, and in *Terminis*, make any such Declaration, as may be constructed to amount to his really taking upon himself to be the *Sole Bishop*, the *Sole Principle of Unity* to this *National Church*. I think I am pretty well assur'd of it, for many Reasons I have given, and insisted upon already; and am the more confirm'd in my Opinion, even from a late Account I have receiv'd from a Friend of ours, who assures me he did, but a few Weeks since, express his Sentiments more freely than ever, as far as I can learn, (tho' earnestly and designedly importun'd to discover his *Sentiments and Resolutions* as to the Matter in hand, some Time before) but notwithstanding, all amounts to nothing in the Conclusion, and leaves us in the *Dark*, and shews him to be on the *Reserve* still, and but to talk in *Generals*, viz. *That he has own'd the true Notions of the Schism, and the Contagion of it in Conference with ——— tho' he still insists on Mr. Kettlewell's Allowance of Occasional Communion with Schismatics.*

Why, truly, Sir, I cannot see how these Things can consist in the Sense they are urg'd for; I cannot tell what he means by the *true Notions of the Schism*, and the *Contagion of it*: If he understands *Schism* and *Contagion* in the *Cyprianick* Notion, and can allow *Occasional Communion* upon any manner of Account, to be *safe*, and a *Duty* too, in many *Instances*, as Mr. Kettlewell doth. If he can allow *Occasional Communion*, with *actual Schismatics*, to be a *Duty* sometimes, this will be the necessary Consequence, that at sometimes, *Schismatical Communion* is contagious, and sometimes not; and that *Schismatical Communion* is not always *Schismatical Communion*, but that *Schismatical Communion* may be without *Schism* and *Contagion*,

gion, occasionally, and so be *catholick* and *pure*, and yet *Schismatical* for all that, otherwise it could not be Communion with *Schismatics*, nor the Communion *safe* and *catholick*, unless we can suppose the *Schismatical* Priest that officiates, to cease to be a *Schismatick*, whilst officiating in the Company of *Catholicks*; and, in *Instanti*, by that *Act* of Communion commencing *Catholick*, and yet reverting to his *Schismatical* Shapes and Qualities again, as soon as he hath done officiating. If this be not the Sense of the Account transmitted to me, I confess I am too short sighted, and want some Help to explain it to me. But if no other Sense can be made of it, which I am apt to believe; then I dare be bold to say, this cannot be that *R. Father's* Sense, and I shall continue yet to be *positive*, that he doth not *claim* to be the sole *visible Principle* of *Unity* to this *National Church*, and *challenge* the *Submission* of all the *Clergy* and *Laity* of this Nation, as his *sole Charge*. Nor more! can, possibly, have the true *Notion* of *Schism* and *Contagion*, according to *St. Cyprian*, which is the *Notion* insisted on on both Sides, in this *Dispute*. Nay, farther, with *Submission*, I dare for once take upon me to say, that in Consequence of the *Cyprianick* *Notion*, 'tis impossible for him to conceive a *Separation* of the *Contagion* from the \* *Schismatical Administrator*, or the *Schif-*

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\* No more, than an *Exemption* from *Contagion* in the *Catholick Administrator*, whilst, knowingly, admitting such who are *actual Schismatics* to his *Communion*, whether in *Prayers* alone, or in the *H. Eucharist*, since *Communion* is a *Reciprocal Act*; so that if I communicate with a *Schismatick*, he communicates with me; if he communicates with me, I communicate with him, so the *Contagion* *Reciprocal* too; and then it's certain, that by all *Acts* of *Communion* with *Schismatics*, let the *Officiator* or *Administrator*

*Schismatical Communion*; and if so, why, or wherefore should I be induc'd to believe that he looks upon the publick *Communion* as *Schismatical*, not only *impious*, but a *Nullity* as to him that officiates, and all he acts, and yet to be occasionally join'd with; so contrary to the *divine Scriptures*, and all *genuine, primitive Antiquity*.

For to argue upon another *Topick*, all *Schismatics* are in common Construction, *Excommunicates*, actually, out of the Church, cut off from Christ, bear no Relation to him, receive no Influence from him, or his *Holy Spirit*; all their *Ministerial Acts* null, *inefficacious*, because not ratify'd by him, or he, or the *H. Spirit* co-operating with them; nay, further, generally speaking, are look'd upon to be in *Communion* with his Opposite, the Devil, and to be *Anti-christs*: And is it pious, or reasonable to think it safe, and an Act of Duty, and Obligation to *Christians*, on any Occasion, or Pretence of Necessity, to communicate with *Excommunicates* (and a Sin not to do it) who are suppos'd to be in *Communion* with, and under the actual Influences of the Devil; when *Communion* implies the becoming one with whom we communicate? And can it be a religious Duty of a Member of Christ, to become a Member of the Devil? I do most certainly believe this *Holy Father* to detest, and abhor, from the Bottom of his Heart, this dreadful, and most impious Notion of Occasional *Communion* with *Schismatics*, the most true, and literal *Excommunicates* in the World, because *excommunicate* by their own Act, more properly, than those *excommunicated* (generally speaking)

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be never so catholic as to Principles, by joining with such known *Schismatics*; or admitting them to join with him, he becomes a Member of the same Body, even with the *Schismatick* or *Heretick*. Can. Apost. XLV. Conc. Laodice. C. XXXIII. Can. Ap. II.



ing) by the Church, when 'tis declar'd *unlawful*, and *excommunicable*, to *communicate* in any Sense of *Communion*, or to pray with *Excommunicates*, *Schismaticks*, *Hereticks*. See *Can. Apost. x. Laodic. Conc. Can. xxxiii. Syn. Antioch. i. Can. ii. Carthag. iv. C. 73.* Therefore I will not believe any such *Meaning*, or *Declaration* of this *holy Prelate*, but will rather impute it to *Misrepresentation*, or an *audacious, willful Abuse* of his *Name*, and *Authority*, to countenance *Innovation*, *Schism*, evil *Practices* and *Designs*.

Nor can it enter into my Thoughts, how he could advise in Cases of *Extremity*, for Want of a *Nonjurant Priest*, to send for a *Complier*, to administer *Baptism* to *Infants*, as I'm well assur'd he did, had he believ'd the *publick Communion* to be *schismatical*; for according to *St. Cyprian*, and *Firmilian*, he would hereby give up the whole Cause, our *Opposites* would bear us in Hand, he so *zealously* at this Time contends for. Hereby he must be forc'd to own the *Validity* of all their *Ministrations*, and to acknowledge they can do every Thing, as well as one; if baptize, then all Things else. *Quod si secundum pravam fidem baptizari aliquis foris & Remissionem Peccatorum consequi potuit, secundum & eandem fidem consequi, & Spiritum Sanctum consequatur, & signetur, &c.* which is as true, of *Schismaticks*, as *Hereticks*. *St. Cyp. Ep. 72. ad Iubaian.* Nay, *St. Cyprian* \* saith, by yielding this, we yield all. If *Baptism*, then all other

Ministra-

\* Neq; enim parva res Hæreticis & modica conceditur, quando a nobis baptisma eorum in acceptum refertur. Cum inde incipiat omnis fidei Origo, & ad spem vite æternæ salutis ingressio, & Purificandis ac vivificandis Dei servis divina dignatio. Nam si baptizari quis apud Hæreticos potuit; utiq; & remissionem Peccatorum consequi potuit. Si peccatorum remissionem consecutus est, & sanctificatus est, & Tem-

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*Ministrations*; if so, then, consequently, they have the *Church* too; so that by allowing they can baptize, make a *Member of Christ*, and an *Inheritor of the Kingdom of Heaven*, you allow them all *Christian Rights, Privileges*, without any possible *Reservation and Exception*, and may, and ought to \* join or communicate with them. So *Firmilian* in his Epistle.

Nor will I be easily prevail'd upon to believe, that he ever gave *License* to any who have consulted him, to go to any publick *Assemblies* he believ'd to be *Schismatical*, because it can never be reconcil'd to *Catholick Principles, Orthodoxy in Faith, the Piety and Sincerity of a Primitive Bishop*; tho' I have been told, and am well assur'd, he hath given *Leave to Persons*, and advis'd them to go to *Churches*, whose *Priests* have always kept *Communion* with even his suppos'd *Intruder*; which is

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*Demon-*

plum Dei factus est, &c. *ib.* Si viderint iudicio ac Sententia nostra id decerni & statui, ut Baptisma justum & legitimum computetur, quo illic Baptizantur, putabunt se Ecclesiam quoq; & cætera Ecclesiæ munera jussu & legitime possidere nec erit causa veniendi ad nos, quando habentes Baptisma habere videantur & cætera, *id. ibd.*

\* *Stephanus* qui per *SucceSSIONEM* *Cathedram Petri* habere se prædicat, nullo adversus hæreticos zelo concitatur: Concedens illis non modicam sed maximam *Gratiæ potestatem*, ut dicat eos & asseverat per *Baptismi Sacramentum* sordes veteris hominis ablueri, antiqua mortis peccata donare, regeneratione Cœlesti filios Dei facere, ad æternam vitam divini lavacri sanctificatione reparare. Qui sic magna & Cœlestia Ecclesiæ munera Hæreticis concedit & tribuit, quid aliud quam COMMUNICAT eis quibustantum *Gratiæ* defendit & vindicat? Et frustra jam dubitat in cæteris quoq; consentire eis & particeps esse, ut simul cum eis misceat & Altare ac SACRIFICIUM COMMUNE constituat. *Firmil. Ep. apud St. Cypr. Consul. Concil. Carth. apud St. Cypr. N. XXV LIII. LV. LVIII. LXVII. LXXX.*

*Demonstration* to me, that he did not even look upon him to be a *Schismatick* in our Sense, or in *Communion* with the Devil. This would imply him and his *Second* to be in the same *Communion*, let it be what it will, and *Fellow-Members*; and therefore I conclude the direct contrary of this *Reverend Prelate*, to what some interested or misinform'd Persons are so forward to urge.

Neither, lastly, am I willing to believe, tho' it hath often been urg'd to me, that he only gave 'em Leave to go to *Prayers*, and forbade them *Communion* in *Schismatical Assemblies* at the same Time, as if *Praying* were not *Communicating*, or it were not as lawful to receive the *Communion* from them, as to join in *Prayers* with them; or that ever he positively deny'd, that he gave them Leave to communicate with *Schismatical Priests* and *Congregations*, when he allow'd them to join in *Prayers* with them, because he expressly forbade them to communicate in the *Eucharist* with them. This I humbly conceive likewise to be a *Mistake* and *Misrepresentation*, because it cannot be imagin'd, why it may not be equally as lawful and obligatory, and necessary to do the one, as the other. Or that the one was prohibited more than the other, by the *Canons* and *Discipline* of the *primitive Church*, especially since *partial* or *occasional Communion* was never in Practice, or allow'd of in the *pure* and *incorrupt* Ages of the *Church*, with *Hereticks*, *Schismaticks*, and *Excommunicates*; nor can, in the modern Notion of it, be his Opinion, which may be seen in a very good *Treatise* wrote at his Request, call'd, *The Case of the Admission of Occasional Conformists to the holy Communion*, &c. printed for Samuel Keble, 1705. which, I question not, had his Approbation. And *Prayer*, as separate and distinct from the *Eucharist*, bore the Title of *Communion* even before the *Eucharist*: — So that  
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the present Custom and Use of the Word *now*, is novel, and deviating from the *ancient*. \* For, saith the learned *Albaspineus*, the Fathers of the *Nicene Council* in the XIth, XIIth, and XIIIth *Canons*; allow certain *Penitents* to partake in all Things, excepting the *Eucharist*, which *Communion* *Joannes Zonaras* explains thus: If *Communion* be allow'd to any one as it were in Danger of Death, and he survive the Danger, it shall be lawful for him to join in the publick Prayers with the Faithful, but not to communicate in the Sacraments. But then again, saith he, " You may save your self the farther Labour of enquiring what *Communion* is, if you consult the Fathers of the *Ancyran Council*, for their Determination in Reference to the *Lapss*, those that had *apostatiz'd* in the *Persecution*, cannot, possibly, be constructed to refer to the *Eucharist*, to whom they allow'd all Things in *Communion* with the Faithful, except the *Eucharist*; for he that was permitted to make Supplications, and to pray with the Faithful, was look'd upon to have a  *Jus*, Right to all Things in the *Christian Society*, except the *Eucharist*; therefore *Zonaras*, excellently, defines this *Communion*; for, in this Place, he understands by *Communion*, not the Perception of the sacred Body and Blood, but only the *Consociation* with the Faithful.

But then he proceeds, " But when you have turn'd over all the Writings of the *Ancients*, this

P 2

Word

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\* Patres Concilij Nicæni Canone Undecimo, Duodecimo, & Decimo tertio quosdam Pœnitentes omnium rerum præterquam Eucharistiæ participes fecerant: Quam Communionem Joannes Zonaras ita explicat: Si cui vero in eo discrimine communio quasi morienti concessa sit, seq; is postea morti subtraxerit, cum fidelibus quidem orare, non tamen iterum communicare Sacramentis licebit.

“ Word *Communion* is no where more plainly explain’d, than in the twelfth Canon of the “ second Council at Arles. *De his qui in pœnitentia positi, vitam excefferunt, placuit nullum Communionem vacuum debere dimitti. Sed pro eo quod honoravit pœnitentiam, Oblatio ejus recipiatur. Homo mortuus, cui propterea Eucharistia præberi non poterat, ad Communionem & Societatem cæterorum fidelium revocatur.*

I think it needless to insist longer on this Topic, he who desires farther Satisfaction, may consult *Albaspin. Observat. L. I. Observ. I.* So that any Degree of *Communion* in divine Offices, tho’ the very least is *Communion* still; and if the least Degree of *Communion* with *Schismatics*, be lawful, by the same Rule, the very highest Act of *Communion* may be so too, and equally and justly dispens’d with: Which, by the Way, is a plain *Demonstration*, that this Reverend Prelate doth not concur either with his *Adherents*, or those of the *Brethren* that are dispos’d for *Union* with the *Publick*, in the true or primitive Notion of *Schism* and its *Contagion*, and, consequently, cannot be presum’d to be *averse* to *Peace* and *Union* upon any *Christian Catholick Principles*; and because I am resolv’d to make the best Construction of Things, I’ll crave Leave for once to use the Expression of a *Presbyter*, who hath been too long a *peremptory Dictator* to his *Superiors*, that it’s their *teizing* and *vexing* the good old *Gentleman*; nay, probably, I may add, their restless *Importunity*, *bullying*, and *beckoning*, that drove him to these *Inconsistencies* in *Speech* and *Practice*, utterly against his own *Sentiments* and *Inclinations*; to the *Scandal* of all serious and good *Christians*; the *Obstruction* of *Peace* and *Union* in this our *Israel*; to the *Dishonour* of *Christ*; the *provoking* of the *Wrath* of *God*; the *weakning* of the *common Interest* of our  
reform’d

reform'd Religion; the Promotion of Error, Infidelity, and Profaneness; the manifest Encouragement and Growth of Popery; and to the despoiling and robbing him of that only Honour, that remains in his Power, to make his *Episcopate* truly glorious and venerable; which, without it, will be worse, if possibly, than inglorious, even nothing at all, but a mere empty and insignificant Sound. So that according to the late Pious and Reverend Mr. Kettlewell, "If they neglect, by due Ministrations, to feed them in these Cases, where they are in so great Want to be fed, God tells them, they are no Shepherds, but that his Flock is without a Shepherd, Ezek. xxxiv. 5. Christian Commun. part.

i. C. 3. p. 21.

But that which is really not only true, as I am inform'd, and have particular Reason to aver, and very momentous, that the much greater Part of the non-juring Clergy and Laity could most heartily wish to see a Coalition effected with their Brethren, even by this right Reverend Father's Cession or Resignation, I am sure many, and some very considerable too, both Clergy and Laity, would rejoice at it, and the grand Sticklers against it, and Obstructors of it, let their Characters be as considerable as can be suppos'd for Learning, are not superior to those on the other Side, nor so many, nor so sincere, nor so disinterested; however, for some particular Reasons, they think it not fit to publish their Inclinations, or conceal them. What the τὸ καλῆχον is, I shall forbear to conjecture, or at least to declare; but this I think, I am pretty well assur'd of, that little material can be urg'd against, what may, and hath been offer'd to shew the absolute Necessity of this so much to be endeavour'd Union, and no good Man, that feareth God, and loveth the Lord Jesus Christ, and his Brethren, can be against it.

P 3

Thus,



Thus, Sir, I have given you my Judgment in these Things of the greatest Importance to us, with all that Sincerity and Impartiality that becometh a Christian Man, with no manner of Biass, or Prepossession, but as I would answer it at the great Tribunal; it's not the Effect of Envy, Malice, Revenge, Pride, or any human Passion, but the Result of a most diligent, serious, and sincere Inquiry into the Moments, and Merits of the Cause, and by no Means of a sudden, desultory, cursory Examination; by maturely considering, and reflecting upon the grand Obligations we are under, to keep within, and preserve the Unity; and the pernicious and damnable Consequences of Schism, or being cut off from all Communion with Christ: As likewise of that Duty we owe to our spiritual Superiors, and in, and by them to Christ, the Archetypal Head of the Church; and of the Obligations and Duty we stand indebted to our Brethren. I have distinguish'd all along, and desire to be understood, between the Personal Defaults of the Pastors of the Church, and those that immediately affect their Character, and Function, and, I hope, have not adventur'd, without very good, nay, the best Authorities, to determine any thing inconsiderately, and precipitantly.

If then, it be not scandalous, and unbecoming the Character of a Priest, to stand up, and contend for the Peace, and Union of the Church; to endeavour to stifle all Dispositions for Schism in the Birth, by perswading, and encouraging Christians to unite in what is their indispensable Duty, and upon which, their very Salvation depends, and so their common Interest, (by laying aside all Hatred, Variance, Emulations, Wrath, Strife, Seditions, Envyings, and to endeavour after the Fruits of the Spirit, Love, [of the Brethren] Joy [in doing them any Good, and chiefly, and and above all, by procuring un-

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to them] Peace, [and Union] and this no other Way to be effected but by] Long-suffering, [for-bearing one another in Love, *Ephes. iv. 2.* by bearing one another's Burdens, and so fulfilling the Law of Christ, *Gal. vi. 2.*] a patient bearing with the Provocations, and Injuries of other Men, ] by Goodness [a kind Disposition, and Actions, actual Performance of all Kindness to others,] and Faith [Fidelity in Opposition to betraying others, the most pernicious Instance of which, is to inveigle, and hook them into Schism, and Damnation, and, especially, by our Inconstancy, and Inconsistency in our Course, which is an accurs'd Snare to the Weak, and Wavering.] Meekness, &c. *Gal. V. 21, 22, 23.*) then I'll readily confess my self to be in the wrong, even for doing my Duty, and for well-doing, and for the doing of which, I'll engage to make good, I have a better Right, and have produc'd better Arguments, than my opposite Brethren are capable of answering; they may indeed, run me down, I'll grant, but I fear not my Arguments, because (I trust in Christ) grounded upon the Truth, [the Word of God] and therefore, *ὅτι κινδυνον δέδοικεν, αὐτὸν ἐπιβουλὰς τεύματα.* St. Chrysost. Hom. *xxix.* in Job. It feareth no Danger, nor trembles at the Apprehension of any Insidiousness, or Treachery; but is of such a Nature that tho' assaulted by never so many, and kept under, yet at last will recover itself, and rise again, *τοῦτον ἡ ἀλήθεια καὶ πολλῶν πολεμούντων ἀνιγίεται* the same S. Chrys. Accept no Person against thy Soul, and let not the Reverence of any Man cause thee to fall, and refrain not to speak, when there is Occasion to do Good, and hide not thy Wisdom in her Beauty. — In no wise speak against the Truth, but be abash'd at the Error of thy Ignorance. Make not thyself an Underling to a foolish Man, neither accept the Person of the Mighty. Strive for the Truth unto Death, and the Lord

shall fight for thee, Eccclus. iv. No. Truth is invincible, and shall be always victorious over its Opposers. Whosoever shall fall on this Stone, shall be broken; but on whomsoever it shall fall, it will grind him to Powder, St. Matt. xxi. v. 44.

Once more, dear Sir, I crave your Leave to add but a few Words, by Way of Answer, to an *Objection* some have put to me, viz. That in my Prosecution of the Argument I am upon, I differ from a certain truly excellent, and great Man, our common Friend, &c. I deny it; I do not differ from him, that I'm sensible of, *designedly*, or *deliberately*, in one single, Catholick Principle, relating to *Unity*, or *Schism*; and when-ever I am convinc'd that I do, I shall be ready to *disavow*, and *renounce* all such suppos'd Difference. All that I can be presum'd to differ from him in, is, only, as to Matter of *Fact*, and all my *Design* is, to promote, to the best of my *Ability*, what, he hath been endeavouring, both by *Personal Application*, and *Writing*, viz. The restoring *Unity* to this divided Church: So that I am not sensible, that I interfere with him in the least, tho', in the *Manner* of my Prosecution of it, I may proceed contrary to what he would have advis'd, had he been particularly consulted in the Case; for which, I, alone, must be accountable, and for which, I cannot conceive myself oblig'd any further to *apologize*, as acting out of pure *Conviction*, or *Conscience*.

But to put an End to this *Parentthesis*, (tho', as I conceive, no Way foreign, or impertinent to the Design of these Papers, viz. The Character of a Primitive Bishop) I shall conclude it with that most Pious, and Christian Option, and Prayer of that truly Apostolical, and Primitive Bishop, most deservedly a Pattern to all Bishops in the succeeding Ages of the Church,

" Now,



" Now, God, the *Inspector* of all Things, the  
 " *Father* [Maker] of *Spirits*, and the *Lord* of all  
 " *Flesh*, who hath chosen our *Lord Jesus Christ*,  
 " and us by him, to be his peculiar People, grant to  
 " every Soul of Man, that calleth upon his glorious,  
 " and holy Name, *Faith*, *Fear*, *Peace*, *Long-suffering*,  
 " *Patience*, *Temperance*, *Holiness*, and *Wisdom*, un-  
 " to all well-pleasing in his Sight, thro' our High-  
 " Priest, and Protector, *Jesus Christ*: To whom be  
 " *Glory*, and *Majesty*, and *Honour*, to him now,  
 " and for evermore. *Amen*. *St. Clem. Rom. Ep. I.*  
 " *ad Corinth.*

To pursue then our Character of a Primitive Bishop, by resuming the Thread of our Description, according to the *Apostolical Canons*, and *Constitutions*; I desire it to be consider'd,

First, That indeed they are not of equal Authority with the holy Scriptures, in which the whole of our Faith is contain'd, but design'd as the Outworks of that Fortress, not to batter down the Town it self.

And, Secondly, That these Canons were made in the Reign of Heathen Emperors, and adapted to that Occasion.

Thirdly, That they contain many Restraints of Christian Liberty, to all which, the best of our modern Bishops have not thought fit to submit, as being only prudential Rules, which might be vary'd from, without any Damage to the Christian Faith.

Fourthly, That when they are accidentally prejudicial to Charity, their Obligation ceaseth; for if Charity is greater than Faith, and Hope, it must be greater than Discipline, which is only a prudential Means of planting Christian Charity in the World.

We must therefore have a Care, least, from these Canons, we draw a wrong Picture of a Primitive Bishop. He was to be chosen by three Bishops

shops at least, the rest of the Province by Letters consenting, according to the *first Canon*. But yet, if he had liv'd in other *Times*, he might have disclaim'd the *Nomination* of a *Christian Emperor*, or the *Conge d' Empire* of a *British King*, else Lord have *Mercy* upon the *Episcopal Church* or *Nation*. He was not to encumber himself with *secular Affairs*, because his *People* were charitable enough to support him; but when their *first Love* grew cold, if he had not taken *Care* of *Temporal Affairs*, as well as *Spiritual*, he could not have fed his *Flock* as he ought; and the *feeding* of the *Flock* is of more *Moment*, than a total *Abstinence* from *secular Affairs*.

He receiv'd a *spiritual Authority*, independent of the *Roman Empire*, which enabl'd him to *preach*, *ordain*, and give the *Sacraments*, tho' forbidden by the *Civil Pagan Government*, which had no *Right* to *deprive* him. But if the *Emperor's* *dethronizing* him, had only made *Room* for another *orthodox Bishop*, to supply his *Place*, and would have prevented the *Persecution* of the *Church*, and heal'd a *Schism*, no Doubt! but he would rather have parted with his *Personal Right*, than have continu'd to maintain it, in *Opposition* to the *Good* of the *whole Church*. For, let all *Things* be done for *Edification*, is a *Rule* of more *divine Authority*, than any of the most ancient *Canons*; and no Doubt! but the rest of the *provincial Clergy*, by *Ecclesiastical Censures*, might have compell'd him to it, as hath been prov'd.

He was to do nothing without his *Metropolitan's* *Consent*; but if his *Metropolitan* had been taken away by the *Providence* of *God*, and none had dar'd openly and legally to have appear'd in his *Room*, he would not have proceeded to *clandestine uncanonical Consecrations*, *sine Clero sine Populo*, without the *Knowledge* and *Consent* of  
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Clergy and People, to have justify'd his acting like a Bishop: For none could then be capable of that Honour, but those who dar'd to own it to the World.

To act openly, is of *divine Right*; to have a *Metropolitan's Consent*, is but Matter of *Ecclesiastical* at the best, or of *human Discipline*. When he was fairly and *canonically* chosen, he was to accept the Office; but his Acceptance did not oblige him too keep it, when his *Flock* revolted from him, or when he could not exercise his *Ecclesiastical Power*, without *Danger* to the *major Part*. For *Heresy* and *Idolatry* (of which afterwards) disanull'd all the *Principles of Christianity*, yet neither the *Sins of Ignorance* or *Frailty*, nor of *deliberated Wilfulness*, have that *dreadful Effect* upon those, who are *orthodox* in the *Faith*.

If God should make no Allowance for *Ignorance* and *Frailty*, what *Flesh* could be sav'd? And if wilful Sinners had no *Hopes of Salvation* upon *Repentance*, to what Purpose did our *Saviour* die? Or of what *Use* is his *Death*?

It is true, he would rather lay down the *high Office*, than make himself Partaker of their *Sins*, when fully convinc'd they were so; but it was as true, that he would have been glad to have seen one in his Place, to administer the *Word* and *Sacraments*, the proper Means of a *Sinner's Conversion*; for *Charity* is greater than *Truth*, and yet *Faith* comprehends all *necessary spiritual Knowledge*; and though no *bodily Danger* would have deter'd him from his *Duty*, yet no Doubt! but the *Fear* of depriving many *well-meaning Souls* of the *Means of Grace*, and the *Hopes of Glory*, would have made him willingly resign his Place to any *orthodox Divine*, who was in *Conscience* perswaded, that he might accept it. For, at the worst, what are merely *Personal Crimes*, viz. such as do not  
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immediately affect the *Sacerdotal Character*, or *Administrations*, so as not to render either null, or invalid, useless unto the *Flock*?

As he was to be remov'd, if he taught not the *Flock*, *Canon. Ap. Lviii.* the *Doctrines of Piety*, thro' his *Negligence*, or *Inability*; so no Doubt, but he would have remov'd himself, if he had fall'n under a *moral Impossibility* of performing that *necessary Duty*.

If any *Presbyter* or *Bishop* rose up against him, and made a *Party* to thrust him from his *Throne*, and to get into it, he was to be *excommunicated*, and all who held *Communion* with the *Intruder*; and deservedly so, because the *Church* was then govern'd by a *purely spiritual Authority*; which all, by mutual Compact, were oblig'd to submit unto: And none but Men of *ambitious*, *mutinous*, and *worldly Spirits*, diametrically opposite to the *peaceable Spirit* of his Lord and Master, and deprav'd corrupt *Principles* as to the *Faith*, and *publick Good* of the *Church*, would be guilty of such wicked Attempts; which, in Honour and Duty, he was oblig'd to resist, (so long as his *Flock* adher'd to him) even unto *Blood*, and never to yield, or give Place unto them.

But had he liv'd under a *Christian Government*, where no *Parties* were made amongst the *Clergy*, to the *Breach* of *Peace* and *Unity*, and no *Encouragement* of *Feuds* and *Ambition*, and where the *Clergy* had no other Power of *choosing* their *Bishops*, but what was included in the *Election* of a *Dean* and *Chapter*, as their *Representative*; and that under the *Constraint* of a *Premunire* from the *Royal Authority*, I cannot think he would have thought that *Clergy schismatical*, for receiving a *Bishop* so impos'd upon them; or that they had *unchurch'd* themselves, and render'd all their *sacerdotal Acts* void, by a *passive Submission* to those who had  
such

such Power over them, as they were not able to resist; which, if they had, would have been the *Ruin* of them and their *Flocks*, and most certainly their *Sin* too, because, in this Case, they may be suppos'd to have done so, without any Prospect of the *Concurrence* of their *Flocks*, who manifested no such Desire or Inclination, but rather to the contrary; so that the *publick Good* was not likely to be secur'd thereby, at least if the whole *Body* of the *Clergy* had not been unanimous.

For there was a greater *Necessity*, of preserving their *People* by *Prayers*, and *Industry* from the *Atheist* and *Deist*, the *Socinian* and the *Anabaptist*, and the like *Beasts of Prey*, than of abandoning all these, to observe some *ancient Rules of Discipline*, whose utmost *Perfection* it is, to be the *Means* that lead us to so *glorious* an End.

For supposing a *single Bishop* to be depos'd by a purely *secular Authority*, and for adhering to his *Duty* in a Point of *moral Honesty*, (for *Heresy* altars the Case) and dares not openly execute his *Office* by Reason of such a *Deposition*, shall his *People* remain without *Bishop*, *Priest*, or *Sacraments*? Shall it be their *Duty* to continue in this lamentable *State* for twenty or more *Years*, 'till a *Miracle* shall restore him? Shall there be an *Episcopal Church* without a *Bishop*? And can we think God has left the *Church* he promis'd to be founded on a *Rock*,<sup>6</sup> (for so we may apply this universal *Promise* in a qualify'd Sense to our selves, as being in no *Communion* with any *Episcopal Church* in the whole *World*, so as to be supply'd by them as our Case stands, and as urg'd in that admirable *Treatise*, *The Case in View*, &c.) in so miserable a Condition, as to be sustain'd but by one *Pillar*, and that under *Ground*, and *invisible*?

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If a *Primitive Bishop* had thought his *Diocese* had been engag'd in a *damnable Schism*, he would have oppos'd it with his Blood, as boldly as he did the *damnable Sin of Pagan Idolatry*. And if he had not thought it so, he would have resign'd his Place, rather than violated the *Unity of the Church*, by detaining *scrupulous Persons* from the *publick Worship*, merely, by the *evil Example* of his *personal and private Resentments* for *Injuries* done to him, (upon the whole Matter; alone, for which, to be sure, a *whole Church* ought not to suffer, and run the Hazard of *Persecution and Extirpation*) which, in *Conscience and Honour*, he ought not to persevere in so long, much less encourage his People to their infinite Damage, both *outwardly and inwardly*, by the *Violation* of all *Christian Charity and Correspondence*, and no Service to him, when so few, and of so little *Influence* on the *Publick*, as in our present Case.

How easy is it for one Person, upon this *Hypothesis*, to engross to himself the whole *Government of the Church*; and the less studious he was of *Peace*, the greater would his *Power* be, and exceed even the *Pontifical Grandeur*, which, at the same Time, he pretends to oppose? And if, after all, he himself believ'd nothing of the Matter, how miserably would those Persons be deluded, who, for his Sake, should break the *Unity of publick Worship*?

I cannot therefore but admire the *primitive Zeal, Piety, and Prudence* of those *depriv'd Bishops*, who rather than entangle some of their *Diocese* in the *Scruples* of but *imaginary Schism*, or detain them from the *publick Worship*, made a *Resignation* of that Power, which was render'd *useless*, (or *acquiesc'd* in another's Undertaking the Charge of the *Diocese*) to at least a great Part of their respective *Dioceses*. A Work! full of *Humility, Charity,*

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Charity, Condescension, and all the peaceable Fruits of Righteousness. Whereas those that have been constructed publicly, to have taken the contrary Course, (tho' in Justice, as hath been prov'd at large, not strictly so neither, whatever may probably, yet falsely, for all that, be alledg'd to the contrary, I wish it had been otherwise) have found these following ill Effects of it.

In the first Place, That those who were of their separate Communion, and liv'd at a Distance from their own Assemblies, had so few Opportunities of hearing the Word, or receiving the Sacraments, that their Sense of Religion was in Danger of growing less, as their Zeal against the suppos'd Schism encreas'd.

Secondly, That this Distance from their Fellow-Christians, is apt to breed in them a censorious Temper, and Disposition, as to rejoyce at the Misfortunes of their Fellow-Creatures, which is the very Reverse of Christ's Religion, and may indeed, make them good Party-Men, but indifferent Christians.

Thirdly, That it makes those of the establish'd Church, revile them, as Papists, and Enemies to their Country, who, perhaps, never had any such evil Intentions, to their great Injury, and even to the Prejudice of Religion it self.

Fourthly, It takes from the Episcopal Church, all the Arguments, which were urg'd against the Scrupulosity of the Dissenters, and laid a Foundation of infinite Divisions upon very frivolous Accounts. For if he was to be a Bishop no longer, who communicated with an uncanonical Bishop, it would be hard to find a Bishop amongst themselves, who was not order'd Uncanonical, by transgressing some ancient Law of the Church.

Suppose, their own Adherents had separated from their Communion, because they were not chosen by three Bishops according to the first Canon; or because

cause they had taken Usury, or sate in the Parliament-House, or got to be Bishops, by Application unto, or the Favour of the Magistrate, &c. would they not have condemn'd that *Scrupulosity* in others, which they first rais'd themselves, to the Breach of *Christian Peace*, and *Unity*?

*Fifthly*, It expos'd their *Adherents* to the Danger of turning *Papists*, or *Infidels*, as they found by a sad Experience, and forc'd many of the *Clergy* to lead their Lives not only in *Poverty*, and *Want*, but also in an *Omission* of those *Duties* which are most proper to their *Function*, and the *Omission* of which, must render their *Lives uncomfortable* to themselves, and almost *useless* to others.

*Sixthly*, It broke down by Degrees, all the Bounds of *Jurisdiction* of *Dioceses*, and brought in that ἀλλοτρίοεπισκοπία into the Church, which is condemn'd by the *ancient Canons* afore-taken Notice of; for as any of the *depriv'd Bishops* dy'd, the *Clergy* of his *District*, must have lived *independent*, or submitted to some other *Bishop*, to whom he did not belong, and when the *Six* were dead, according to this *Hypothesis*, the *Jurisdiction* of the whole *Nation* must have fallen entirely upon the *Seventh*: And if the *Succession* should fail in *one* or *two* *Nations*, (and those of a *distinct* Faith from us) it could neither be supply'd by him, because he acted without a *Metropolitan*, or the Weight of the whole *Christian Religion* had rested upon him; and if he had refus'd to act *openly*, (for nothing must be done clandestinely in the *Christian Religion*, but upon most *momentous causes*, and for the *real*, and not *imaginary Advantage* of the Church, as hath been prov'd) it must have dy'd with him.

As long as a *Metropolitan*, and six *suffragan Bishops* were alive, I do not wonder that some, who fix'd their Eyes more upon the *ancient Discipline*

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cipline of the *Primitive Church*, than the present *Constitution* of their own, gave some Countenance or Pretence for *Schism*, by their *Separation* from the *publick Communion*, (tho' Thanks be to God, no actual *Schism*, or declar'd so by them, who had the only *Authority* to do it now) which has made such a *Breach* in our *Episcopal Church*, as never was heard of in any *History* before. But now, since the *Providence* of God has taken away the *Metropolitan*, and three of the *suffragan Bishops*, and one of them, who remains, frequents the *publick Worship*, and another hath resign'd, I cannot see how any manner of Pretence for *Schism*, or *Separation*, can be now; whereas, there was none before, as hath been prov'd, without such *Impiety*, *Absurdity*, and so much Damage to the *Christian Religion* it self, as every good, and wise Man must, and ought to *abhor*, and *detest*: And therefore cannot but conclude, that a truly *Primitive Bishop*, in this Case, would most readily *resign*, or *acquiesce*, without *Resentment* of *Personal Injury*, (which cannot be fix'd upon the present *Possessor*, whose *Refusal*, or *Readiness* to quit the *Throne*, cannot make Way for the *rightful Claimant*) and, with *Submission* to the *Will* of God, looking upon his *Removal*, as a *Punishment* for his *Sins*, and with a *Charity* to the *Souls* of those, who *dissent* in *Opinion* from him.

And that the only remaining *Bishop* now, who is pretended to be the only present *Principle* of *Unity* to our *separate Brethren*, had a very good Opinion of, and highly approv'd the *Act* of his *Colleague*, who formally made a *Resignation* to his *Successor*, in order to take away all Pretences of *Schism*, at least in his own *Diocese*, I am very well assur'd, when in a *Letter* to him, he *congratulated* him for what he had done, in these very Words, amongst the rest, to the best of my Memory, And may a double Portion of the Spirit of *Elijah*, rest

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upon Elifha; which to me is Demonstration, that he might have been prevail'd upon, e're now, to have done the same, (supposing him sincere in what he profess'd so fully, emphatically, and pathetically) and hereby, to his immortal Honour, have done the most glorious, most pious, and most Christian, charitable, and heroick Act of his whole Life, by giving Peace to the Church, and healing her Breaches, were it not for the restless Importunities chiefly (as I have great Reason to think) of one, whose superlative Pride, Implacableness, and tyrannical Temper and Perfidy, hath no Bounds or Measures, who, possibly, is the very *αὐτοκράτωρ* in the Case; whose Name, if God be not the more merciful, the present, and succeeding Generations may have Reason to Anathematize.

I cannot forbear this Reflection, because I am most certainly convinc'd by Persons of indisputable Integrity, and Veracity, that he hath plaid Bonty, in this Matter, after solemn Promises, to use his utmost Endeavours, to promote this so much desir'd Union, and to employ his best Interests to effect it; and yet, at the same Time, I am well ascertain'd, that he hath left never a Stone unturn'd, to obstruct, and dissmade it; and I dare challenge him to deny it, merely to gratify himself, and for his own sake chiefly. But to give you a true Idea of him, and his Picture to the Life, and a Specimen of the Spirit that governs him, see *Numb. VI.* SOME PROPOSITIONS of his, with Animadversions, &c.

And now let us take a short View of the Successes of a Primitive Bishop, compar'd with those of them, who liv'd in the latter Times. It's plain, that the Primitive Bishop converted more Jews in the first three Centuries, than the latter Bishops could convert in the fourteen that follow'd. He conquer'd a greater Number of Heresies, than have been

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been reviv'd or invented since those Times; to this very Day. He had no *Presbyter*, who pretended to be his *Equal*, or *Superior*, and made a *Schism* in the Church, but by his *single Authority*, or the *Assistance* of his *Colleagues*, was suddenly quash'd. Whereas now, of late Years, since the *Reformation*, Books have been written, to prove, that the meanest gifted *Lay-man*, is *equal* in *Authority* to him.

He was not robb'd, whilst he was poor, but when those that follow'd him, grew in *Riches*, and *Honours*, they found neither *spiritual* or *secular Authority*, could secure them from *Invasion*. He overcame *Idolatry*, tho' assisted by the whole *Strength* of the *Roman Empire*. The latter *Bishops* fell a *Prey* to the *Saracens*, and *Turks*, when they had the *Forces* of the *Roman Empire* to assist them. He prevented all *Separations* amongst those of his own *Faith*, for different *Modes* of *Habit*, *Worship*, and the like *Indifferencies*, which could not be cur'd by those that follow'd him, tho' arm'd with *penal Laws*, and *Statutes*, made by the *secular Power*. He preserv'd his *Liberty* against all *Inva-ders*; his *Successors* became *Slaves* to the *Emperors*, and *Roman Bishops*.

*Christianity*, from a small *Beginning*, grew into a vast *Extent* in his *Time*, but has stood, as it were, at a *Stop* ever since, in *Comparison* of its former *Progress*.

Now, whether these *prodigious Successes* were to be attributed to his *singular Worth*, and *Merits*, or to the *happy Circumstances* of the *Times* he liv'd in, or to the *extraordinary Providence* of *God*, or *Piety* of his *People*, drawing the *Blessing* upon the *World*, I will not at present take upon me to *determine*.

Since therefore, there either never was a *sufficient Cause* of *Schism*, as to *disannul* the *Ordina-tions*

tions and Ministrations of the establish'd Church; or if there ever was, it is taken away by Providence, (no Man that I know of, openly, and expressly claiming such a Power, and without open Claim, private Submission would be, *ipso facto*, criminal.)

In the first Place, I could heartily make it my Prayer to Almighty God, That those who have separated themselves from the publick Worship, upon a civil, and personal Account chiefly, would return unto it, notwithstanding some Objections against the Prayers, which they may be convinc'd are not sufficient Obstacles to Communion; as hath been excellently and satisfactorily prov'd, by the most learned, most meek, and candid Mr. Dodwell: Wherein I wish no more, than what many of them, to be sure, Bishops, and Priests practis'd, before this Notion of Schism was started, as they speak, before a flagrant Schism was form'd in the Church: For if they could join before the suppos'd Schism was form'd, certainly they may do it, when 'tis taken away.

Thirdly, I could wish, that Christians of the ancient Catholick Faith, of all Orders and Degrees, sacred and civil, would lay aside all Heats and Divisions amongst themselves, and unite in one common Form of Worship, and Rule of Living, that may avert the Wrath of God, from removing his Candlestick from us. That the Atheist, the Deist, the Socinian, and the Papist, may take no farther Advantage against us, and Brotherly Love and Charity might be conspicuous in every one, who does but name the Name of the Lord Jesus Christ; for, without that, not only our Rules of Discipline are in vain, and all we make so much Profession of, the Results only of carnal, worldly Wisdom, and Policy, for the promoting of temporary Interests, and mere Hypocrisy.)

Thus,



Thus, once more, I have given you my *Judgment*, or *Resolution* in the Matter you so earnestly propos'd unto me, and urg'd me to dispatch, as most particularly in Reference to a *single depriv'd Bishop's* insisting upon his *legal or canonical Claim* to his particular *District* against another's being put into the Possession of it, by an *incompetent Power*, and the *lawful Bishop's*, and his *Subjects Duty*, in the Case; or in Reference to this *injur'd Bishop's* claiming an *universal Jurisdiction* over the *National Church*, on Account of the rest of the *College of Bishops* joining and *communicating* with the suppos'd *Second*; and withal, have made such *proper Reflections* upon the *Supposition* of these Cases, that all the *Art* in the World cannot evade, particularly as to the Latter, granting, that this Right Reverend *Prelate* should suffer himself to be prevail'd upon by the *crafty Insinuations* or *Insolence* of one Man, who is, as will be detected in a little Time, most certainly the *original Architect* or *Fabricator* of this new *Schism* upon the *Anvil*, we have been encountering, and the chief *Blower-up* of all those Sparks of *Contention*, *Strife*, *Envyings*, *Hatreds*, and all the ill *Consequents* that many *worthy and excellent Persons* have too severely felt the Weight of, that have been unhappily drawn in, and engag'd with him. Yet, by the good *Providence* of God, (notwithstanding his unweary'd Application and dictating, I am certain, that however this *Holy Father* hath been *teaz'd* and *over-perswaded*, or *tir'd* into some Sort of *Compliance*) and the deep Impressions of *contrary and catholick Principles*, hath, studiously, kept off from making any *express, positive Declarations* of his being the only *Principle of Unity* to this *National Church*, or of *charging the publick Communion*, and the *Pastors* thereof, with being *schismatical*; so that nothing can be more manifest, than

his *Judgment* and *Inclination*, most strongly disposing him for *Peace*, as to the *Communion*, (whatever *Resentments* he may retain, and *Reservation* as to *Persons* and *Claims*, which, by no Means, should affect *Inferiors*, it being a mere *personal Case*, and ought not to *disturb*, much less *divide* the *Unity*, since there can be no present *Remedy* or *Redress*) and, by this Means, hath most *happily* and *justly* preserv'd himself free from the sad *Consequences*, that otherwise must have inevitably follow'd, as we have represented.

The Case then being such, I hope I have no need to be concern'd for what I have wrote, or think my self oblig'd to crave Pardon for any *Reflection* I have made, which is merely *conditional*, and upon *Supposition*; and even upon such *Suppositions*, which I neither *believe*, or would have to be *believ'd*, as *Matters of Fact*: Let the *Reflections* turn upon those, who would have him be such an one as themselves; who have no *Regard* to *Piety*, *Charity*, *Conscience*, *Honour*, *Principles*, but, only, that of *promoting* their own *Ambitions* and *Interest*; value not whether he *sinks* or *swims*, provided they gain a *Point*. Nor have I any Reason to be *asham'd* or *confounded*, for doing what I humbly, yet seriously, believe to be my *Duty*, \* in so glorious a Cause, as *promoting* and *preserving* the *Unity*, since God hath, in some Measure, *qualify'd* me for it, and *call'd* me to it. Nor matter I all the *Obloquy*, *Censoriousness*, *Malice*, *Envy*, and *Rabidness* that I foresee of some, who, whilst we speak of *Peace*, arm themselves for *Battel*, and are in no

Sense

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\* And am under the most solemn and sacred Obligations, (as I shall answer them to Christ) enjoin'd to endeavour, from which no Act of spiritual, sovereign, despotick, arbitrary Authority upon Earth, can discharge me, or oblige me

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Sense inclinable to Peace, but upon such Conditions, as they can never hope to obtain; and can, and ought never to be submitted to, as not heard of hitherto in the Church of God. Therefore I'll not be discourag'd in the least, since, with Comfort, I have this to say for my self, That I have the Honour and Glory of my God and Saviour, his Church, its Peace, Unity, and Prosperity, to contend and plead for: My Opposites! nothing, but their Temporal Interests; their Ambition; their Insatiableness; their mere human Resentments; their Envy; their Hatred; their Uncharitableness; and (if God doth not prevent it) their Schism, with all its Consequences, (as demonstrating, by their present Dispositions, that they have quitted all these glorious Principles they have made so much Noise of, and the elaborate PROPOSITIONS too, (See APPENDIX Num. VI.) for the Reverse of them, in some of the most important Particulars in them, as I am able to prove, whatever they may think, and of which I have given some Intimations,

Q 4

which

to contravene, much less, contrary to the establish'd Discipline and Constitution of this Church, which I am sworn to maintain, as Interrogatory the Fourth, in the Form and Manner of ordering of Priests. And then again, by Interrogatory the Fifth, to be ready, with all faithful Diligence, to banish and drive away all erroneous and strange Doctrines, &c. And by Interrogatory the Seventh, to maintain, and set forwards, as much as lieth in me, QUIETNESS, PEACE, and LOVE, among all Christian People, &c. even in Opposition to all Men, even my own Diocesan, who must, ipso facto, cease to have any Authority over me, if he, pertinaciously, should go to disturb the Peace of the Church, by becoming a Schismatick, and assuming to be an *Episcopus Episcoporum*, an Head of Unity over the Heads of his Collegues, notwithstanding my Response to the Eighth Interrogatory, who is as equally oblig'd to maintain and set forward QUIETNESS, LOVE, and PEACE among all Men, nay, more than any Priest. See the Form of Ordaining, &c. of Bishops.



which are sufficient for the *Wise*, in the immediately following *Animadversions* and *Queries*, and have not in Reserve one *Catholick Principle* to justify themselves by) and the *Prince* and *Kingdom* of *Darkness* to struggle for in Effect, tho', God forbid, not *intentionally*.

Then, lastly, Sir, since you are so free with me, as to acquaint me with your *Disposition* and *Motives* for joining with the *publick Communion*, and to be at Peace and in *Union* with your *Brethren*, after so many Years *Distance* and *Separation*, let me, for your Encouragement, add this as a *Corollary* from the whole, That since your *Diocesan*, notwithstanding all the *Tampering*, *Perswasions*, and I have Reason to suspect, *Insolences* of some *evil-minded Men*, and *Enemies* to the *Unity*, have not prevail'd with him, to set up for the *sole Principle of Unity* to this *National Church*, by charging the *publick Communion* with *formal Schism*, (in any such Manner that you may depend on, or are oblig'd to take Notice of, or can satisfy Conscience, but leaves you at entire *Liberty*, both as to your *Opinion* and *Practice* in that Matter) and all its *Pastors* as *Nullities*, but, on the contrary, allows the *publick Communion* to be *safe* in some Cases, or *occasionally*, which is sufficient to the Purpose in Hand. Then it is plain, that he owns the *publick Communion*, in some Cases, to be his *Communion*; from whence again it will follow, that to *communicate* with the *Publick*, is to *communicate* even with him, and to *own* him to be a *Bishop* still, to all Intents and Purposes, as much as the Nature of the Thing, or the *present Circumstances* will bear; and even with him, to *own* all the rest of the *Bishops* and *subordinate Clergy* of this *publick Communion* too, because the *Safety* of the *Communion* can be no otherwise suppos'd, but upon the *Administrator's* being a genuine *Priest-hood*, there

there being no such Thing as a Church without Priest-hood ; no Ecclesiastical Communion, without legitimate Administrators. So that to join with the Publick, and to acknowledge the National Body of the Clergy, is neither to forsake the Communion of that Prelate, and our depriv'd Brethren ; for even by their being in Communion with him, is really to be of the publick Communion, which he hath not, absolutely, condemn'd, nay, which he, professedly, in some Cases or Circumstances, approves and recommends ; so that fancying themselves to be of an opposite Communion with the Publick, by, actually, communicating <sup>with</sup> him, is, merely, imaginary and chimerical, and by joining with the Publick, to alter or change Principles, equally as fanciful. Because whatever Catholick Principles were profess'd before, are profess'd to be so still, and the damnable Effects of Schism remain the same still, where-ever Schism is, only we deny there hath been, or is a Schism, where it hath been unauthoritatively charg'd by some. So that if the publick Communion be schismatical, he, and all these his pretended Adherents, are schismatical. In a Word, either all are schismatical, without Exception only of those who are Segreges, or all Catholick. So that let it be how it will, its downright Nonsense, for either Side to talk any more of Schism.

No ! the utmost that can be made on't, is only this, that by our hitherto *witb-drawing* and Distance from our Brethren, we manifest to the World, that we have been, indeed, scandaliz'd by, and offended at them, but can take the first Opportunity to demonstrate, that we are of forgiving, forbearing Tempers, and are ready and willing to keep the Unity ; for the Violation of which, there can be no justifiable Reason given or pleaded before God or Men. *καὶ τὸ πάντας βασάζειν ὡς καὶ ἡμεῖς ὁ Κύριος, καὶ πάντων ἀνέχεσθαι ἐν ἀγάπῃ καὶ ἑαυτοὺς*

ἐν λόγῳ ὁ ἦν περὶ πάντας, ἵνα μὴ ἴπῳ, καὶ λίαν ἀλδῶν,  
ἀποσπᾶν ἑαυτοὺς τὸ σῶμα, καὶ ἐκκλησίας, καὶ ἰδιώζουσιν,  
ἀλλ' ἐπὶ τὸ αὐτὸ μία περὶ πάντας, μία διανοία, εἰς νῦν,  
μία ἐλπίς ἐν ἀγάπῃ, ἐν τῇ χάριτι τῇ ἀμώμῳ, ὃ ἐστὶν Ἰη-  
σοῦς Χριστός, ὃς ἐστὶν θυμὸς ἐν ἡμῖν. St. Antioch. Hom.

LXXX. *de Concordia.* St. Antiochus tells us, "All  
" are to be born with, or forborn, according to  
" the Example of Christ; so the Apostle, Colos.  
" III. 13. *Forbearing one another, and forgiving one*  
" *another, even as Christ forgave ye, even so also do ye;*  
" and Gal. VI. 2. *Bear ye one anothers Burthens,*  
" *and so fulfil the Law of Christ.* [Lay not Weight  
on one another, by censuring and aggravating  
of other Mens Crimes; for so Charity, the Law  
and Love, even of Christ requires, nay, commandeth,  
Dr. Ham.] " All are to be tolerated in Chari-  
" ty. Nor is it lawful, upon any Manner of Pre-  
" text, however reasonable it may appear, tho'  
" in it self highly unreasonable indeed, to pluck,  
" as it were, or rend our selves quite off from  
" the Unity of the Ecclesiastical Body, the publick  
" Communion of the Faithful, and to act sepa-  
" rately, i. e. schismatically; but let there be one  
" Prayer, one Supplication, in the one and self same  
" Assembly, one Mind, one Hope in Charity, in Joy  
" that is irreprehensible, which is Jesus Christ;  
" than which nothing can fit easier in, or pro-  
" cure greater Contentment in our Minds. Where-  
" fore, 'tis our Duty to run together to the one  
" Altar, with the same Mind and Affections, (that  
" is, with Minds free from bitter Resentments,  
" Envy, Revenge.) Comp. St. Mat. V. 23. I. St.  
" Pet. II. 1. And altho' we be individually di-  
" stinguish'd, as to the Diversity of Members,  
" let there, for all that, be but one Mind, one Will,  
" since there is but one Body. — For whoever  
" doth wholly segregate himself from the  
" rest of his Brethren, herein differs in nothing  
" from



“ from a Bird which flyeth from its Nest, (*Tomg*)  
 “ (too soon) and wanders up and down till it  
 “ becomes a Prey to the Fowler. In like Man-  
 “ ner these spiritual Fowlers and Hunters lay  
 “ all Kind of Snares and Gins to entrap such va-  
 “ grant Souls, and the rapacious Crows and Ra-  
 “ vens dig and pick out their Eyes. Wherefore  
 “ behold how good and joyful a Thing it is, the  
 “ Consent of Brotherly Unity, with Concord of Minds,  
 “ which chiefly hath Place there, where solid and  
 “ perfect Love hath taken deep Rooting. An  
 “ Example whereof we have in *Elijah* to *Elisha*,  
 “ Tarry here, I pray thee; — and *Elisha* said un-  
 “ to him with an Oath, *As the Lord liveth, and*  
 “ *as thy Soul liveth, I will not leave thee*, II. Kings  
 “ II. 2. And, much to the same Purpose, *Ruth*,  
 “ the *Moabitess*, to her Mother-in-Law, *The Lord*  
 “ *do so to me, and more also, if ought but Death part*  
 “ *thee and me*, Ruth I. 17. Rightly then did  
 “ *Booz* bless her, saying, *The Lord recompence thy*  
 “ *Work, and a full Reward be giving thee of the Lord*,  
 “ &c. and so she was marry’d to *Booz*, of whom  
 “ he begat the Grand-father of the famous *David*.  
 “ Behold then, and consider, whether any Thing  
 “ can be good [truly amiable] and pleasant, un-  
 “ less to see Brethren to live together in Unity?  
 “ So the Author of the *Proverbs*, Prov. XVII. 19.  
 “ *A Brother assisted by a Brother, is like a fortified*  
 “ *City on an Eminence, and is strong and powerful as*  
 “ *a well-founded Kingdom*; according to the LXX.  
 “ and *Vulgata*. Two are better than one, because  
 “ they have a good Reward for their Labour. For  
 “ if they fall, the one will lift up his Fellow; but Wo  
 “ to him that is alone, when he falleth, for he hath not  
 “ another to help him up. And if one prevail against  
 “ him, two shall withstand him, and a three-fold Cord  
 “ is not quickly broken, Eccles. iv. See also *Acts* iv.  
 “ *Antioch. d. Cogitat* in *Bibl. Patrum*.

No!

No! the Blessing of God is promis'd unto, and goes along only with Concord, and Unanimity: So our blessed Lord, Again, I say unto you, That if two of you shall agree on Earth, as touching any Thing that they shall ask, it shall be done for them of my Father, which is in Heaven, St. Matt. xviii. 19. and Psalm 133. after, Behold how good and pleasant a Thing it is, for Brethren to dwell together in Unity, V. 1. viz. in Sion, the Church of God, V. 3. he adds, For there [and there only, i. e. in the Unity of the Church] the Lord commanded the Blessing, even Life for evermore, [the End, the Crown of all his Favours and Graces here in this Life.] *Nulla enim Discordantibus benedictio praestatur; illic ergo ubi Concordia est, Benedictio Dei mandatur.* Cassiodor. a Brunon. Herbipol. expos. in Psalt. in Bib. Pp. Tom. xi. No Blessing is given by God, to such as violate the Unity, and Peace of the Church, to the Fomenters of Divisions, Strifes, and Schisms: There, therefore alone, hath God commanded his Blessing, where there is Concord, and mutual Love, and Charity, which cannot consist with Hatred, and Variance.

This Unity is the great Depositum that is entrusted with all Christians in general. *Ad Curam igitur & Custodiam ejus, cum omni timore, omnem nos oportet Diligentiam adhibere. Nulla nos absterrere debet Comminatio, nulla Persecutio retardare, &c.* So Arnulphus Ep. Lexoviens Serm. hab. in Concilio Turonensi Bibl. Pp. Tom. 12. Part II. "Therefore we ought to use all Diligence and religious Caution to preserve it inviolable. No Threatnings, no Persecution ought to terrify or retard us.

"Moreover, we are Brethren of the same Father Christ, and of the same Mother the Church, having been translated by the Regeneration of Water and the Spirit, from Children of Wrath, into Children of Glory. It is good therefore,

"because

" because it is profitable, and joyful, because delecta-  
 " ble for us, who are so nearly related by Spiritu-  
 " al Fraternity, do dwell together in Unity, that  
 " there may be in us, as in the Multitude of them  
 " that believ'd in the Primitive Church, one Heart,  
 " one Soul, Act. iv. 22. Let there be in us one Spi-  
 " rit, one Faith, Ephes. iv. For Unity of Faith,  
 " produceth Concord. Concord is the Mother of  
 " Unity, and Unity of Faith giveth Liberty. We  
 " have Life, and Victory by our Faith. Now the  
 " Just shall live by Faith, Heb. x. 38. And this is  
 " the Victory that overcometh the World, even our  
 " Faith, 1. Joh. V. 4. Moreover, the Saints of  
 " old, thro' Faith, subdu'd Kingdoms, Heb. xi. 33.  
 " viz. The Kingdom of Satan, the Kingdom of  
 " the World, and the Kingdom of Heaven. As to  
 " the Kingdom of the World, and the Kingdom  
 " of Satan, it's more manifest: But the Kingdom  
 " of Heaven suffereth Violence, and the Violent take  
 " it by Force, St. Matt. xi. 12. Thus the Unity of  
 " Faith, and the Faith of the Unity, assaults, and  
 " conquers all Kingdoms. Therefore we ought  
 " to make it our most earnest Study, and Endea-  
 " vour, and exhort and encourage one another to  
 " unite, and stand firmly together; because, by  
 " standing resolutely together, we shall thereby  
 " obtain the greater Assurance, and the greater  
 " Force. If we stand together, we shall not on-  
 " ly be in a Condition to make Head against,  
 " and repel our Enemies, (whose Confidence and  
 " Strength is owing wholly to our Divisions, and  
 " Differences) but even to challenge, and defy them.  
 " If we stand together, and be unanimous, the  
 " Church of God amongst us, shall appear terri-  
 " ble as an Army with Banners, Cant. vi. 4. Let us  
 " stand together, saith the Prophet, who is mine Ad-  
 " versary? Let him come near to me.

And



And that we may the more effectually discharge our *Duties*, with Reference to that great *Trust* our B. Lord hath repos'd in us; let you and I, and all good *Christians*, most heartily and constantly offer up our *Prayers* to God *Almighty*, in the devout *Words* of our *Dearest Mother*, the *Church* of *England*, of which we have the *Honour*, and *Happiness* to be *Sons*.

(a) O *Almighty God*, who ha'st built thy *Church* upon the *Foundation* of the *Apostles* and *Prophets*, *Jesus Christ* himself being the *Head Corner Stone*; (b) and ha'st knit together thine *Clea* in one *Communion* in the mystical *Body* of thy *Son* our *Lord*; (c) Grant us so to be join'd together in *Unity* of *Spirit*; (d) by pouring into our *Hearts* that most excellent *Gift* of *Charity*, the very *Bond* of *Peace*, and of all *Virtues*; without which, whosoever liveth, is counted dead before thee; that we may be made holy and living *Temples*, (e) in which thine *Honour* may take *Pleasure* to dwell and abide for ever. In order to this, O *Blessed Lord*, (f) deliver us from all *Blindness* of *Heart*, *Pride*, *Vain Glory*, and *Hypocrisy*; from *Envy*, *Hatred*, and *Malice*, and all *Uncharitableness*;

(a) Collect, St. *Simon St. Jude*; Ap.

(b) Coll. *All Saints Day*.

(c) Coll. St. *Sim. St. Jud.* d.

(d) Coll. *Quinquag.*

(e) Coll. St. *Sim. St. Jud.* d.

(f) Lit.

charitableness; from all false Doctrine, heresy, Schism, and unreasonable Separation; from all hardness of heart, and Pertinaciousness in evil Resolutions; Contempt of thy holy Word and Commandment, the only sure Light unto our Feet, and Lanthorn unto our Paths, adequate and unerring Rule and Measure of our Duty unto thee, and to one another. We beseech thee, therefore, (g) that it may please thee to bring into the Way of Truth, all such as have err'd, and are deceiv'd; to strengthen such as do stand; and to comfort and help the Weak-hearted; and to raise up them that fall; and finally to beat down Satan under our Feet, (h) that we may always serve thee in Pureness of Living, and Truth, (i) by eschewing those Things that are contrary to our Profession, and by following all such Things as are agreeable to the same. (k) Grant then, O Lord, we beseech thee, that the Course of this World may be so peaceably order'd by thy Governance, that the Church may joyfully serve thee in all Godly Quietness, being evermore (l) kept by thy perpetual Mercy, from all Things hurtful,  
and

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(g) Lit.

(h) 1 Sund. after *Easter*.

(i) 3 Sund. after *Easter*.

(k) 5 Sund. after *Trinity-Sund*.

(l) 15 Sund. after *Trim*.

and led to all Things profitable for Salvation. (m) For the Furtherance and Promotion of which, grant that thy Church, being always preserv'd from false Apostles, may be order'd and guided by faithful and true Pastors, who may minister unto the Necessities of all Congregations (n) thou ha'st committed to their Charge, by giving them their Meat in due Season. To qualify them then for so great, so blessed a Work, (o) give Grace, O Heavenly Father, to all Bishops and Curates, that they may both by their Life and Doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy People give thy Heavenly Grace, — that with meek Heart, and due Reverence, they may hear and receive thy holy Word, truly serving thee in holiness and Righteousness all the Days of their Life; so that (p) by running the Way of thy Commandments, they may, in thy due Time, obtain thy gracious Promises, and be made Partakers of thy Heavenly Treasures, through Christ Jesus our Lord. Amen.

*Then*

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(m) Coll. St. *Matthias's* Day.

(n) Prayer for the Clergy and People.

(o) Prayer for the whole State of Christ's Church-militant.

(p) 11 Sund. after *Trin.*



Then we may sing with the R. Psalmist, P. cxxii. *I was glad, when they said unto me, We will go into the House of the Lord. Our Feet shall stand in thy Gates, O Jerusalem. Jerusalem is built as a City, that is at Unity in it self. Thither the Tribes go up, even the Tribes of the Lord; to testify unto Israel, to give Thanks unto the Name of the Lord.*— O pray for the Peace of Jerusalem: **THEY SHALL PROSPER, THAT LOVE THEE. PEACE BE WITHIN THY WALLS, and PLENTIOUSNESS within thy Palaces. For my Brethren and Companions Sakes, I will wish thee Prosperity. Yea, because of the House of the Lord our God, I will seek to do thee Good.**

Thus, Sir, beseeching your Favour and Candor, for whatever Imperfections may occur in this my Performance, at your Desire, and leaving it to your better Judgment, and Capacity; as to the *Expediency*, and *Usefulness* of its Publication; I most heartily recommend you, and it to the *Blessing* of God: And am, in all *Christian Services*, yours in all —, and *Humility*, &c.

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APPENDIX  
O F

QUOTATIONS, PAPERS, &c. re-  
ferr'd to in the foregoing  
LETTER.

*Rumb. I. at Page 84.*

**O**UT of a Treatise, intitul'd, *How far the Clergy, and other Members of the Church of England, ought to communicate with the Non-swearing Bishops.* London, printed in the Year 1690.

When the greatest Part of the Clergy of the Diocese of Norwich, had sign'd, and sent up a Petition, in the behalf of their Reverend Bishop, which was by some presented, and seem'd to have been receiv'd with an Intention to comply with it, and when it was thought the Example would have been made a Precedent to other Dioceses, whose Bishops, at present, lie under the Censure of a Suspension, or Deprivation, or both: Many good Men entertain'd Hopes, that, notwithstanding the Severity of the late Act, much would have been done to restore such good, such holy, and learned Bishops, to the due Exercise of that Authority, which  
Christ

Christ hath entrusted them with. But these Hopes disappear'd in a Moment: The Petition being put into such Hands, to answer it, that there were no *Grounds* left to believe it would be either favourably constru'd, or Christianly comply'd with.

Since therefore that Method hath fail'd, I have thought fit to *appeal* to the Christian World, to shew the *Reasonableness*, and *Justice* of the *Procedure* of those *Clergy-men*, and to prove, that it's their Duty (notwithstanding the *Determination* of the *civil Power*) to pay that *Canonical Obedience* which they have sworn to their *Ordinary*, and not to *transfer* it to another, who shall be *Superinduced* into that *Church*, 'till the *Death*, or *legal Depri- vation*, or a voluntary *Cession* make room) since it is expressly against the *Canons* of the *ancient Church*, that two *Bishops*, tho' both *Orthodox*, should exercise their *Jurisdictions*, at the same Time, in one and the same *See*, as *ordinary Governors* of the same, in *Spiritual Matters*. *Vid. Concil. Nican C. 8. Ec. P. 1.*

Numb. II. at Page 92.

Speaking of the *Probability* of *Hippolytus* his being joint *Bishop* with *Zepherinus* of *Rome*, he proceeds thus :

Nec insolentis hoc erat moris, Duos in una urbe Episcopali admittere Episcopos. Sic Roma in ipsa *Linus*, & *Clemens*, & *Cletus* dicuntur successores *Petri*, quod videtur seriem & ordinem successionis Episcoporum Romanorum aliquando turbare. Sed optime a viris egregie doctis, hoc Conciliatur, asserendo *Clementem*, *Linum*, *Cletum* fuisse Episcopos simul, & eodem tempore, unum *Pauli*, alterum *Petri*, unum *Circumcisionis*, alterum *Præpitii*, unum *Judeorum*, alterum *Gentium*, unum

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*Latinorum,*



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Christ

Christ hath entrusted them with. But these Hopes disappear'd in a Moment: The Petition being put into such Hands, to answer it, that there were no *Grounds* left to believe it would be either favourably constru'd, or Christianly comply'd with.

Since therefore that Method hath fail'd, I have thought fit to *appeal* to the Christian World, to shew the *Reasonableness*, and *Justice* of the *Procedure* of those *Clergy-men*, and to prove, that it's their Duty (notwithstanding the *Determination* of the *civil Power*) to pay that *Canonical Obedience* which they have sworn to their *Ordinary*, and not to *transfer* it to another, who shall be *Superinduced* into that *Church*, 'till the *Death*, or *legal Depri- vation*, or a voluntary *Cession* make room) since it is expressly against the *Canons* of the *ancient Church*, that two *Bishops*, tho' both *Orthodox*, should exercise their *Jurisdictions*, at the same Time, in one and the same *See*, as *ordinary Governors* of the same, in *Spiritual Matters*. *Vid. Concil. Nican C. 8. &c. P. 1.*

Rumb. II. at Page 92.

Speaking of the *Probability* of *Hippolytus* his being joint *Bishop* with *Zepherinus* of *Rome*, he proceeds thus :

Nec insolentis hoc erat moris, Duos in una urbe Episcopali admittere Episcopos. Sic Roma in ipsa *Linus*, & *Clemens*, & *Cletus* dicuntur successores *Petri*, quod videtur seriem & ordinem successionis Episcoporum Romanorum aliquando turbare. Sed optime a viris egregie doctis, hoc Conciliatur, asserendo *Clementem*, *Linum*, *Cletum* fuisse Episcopos simul, & eodem tempore, unum *Pauli*, alterum *Petri*, unum *Circumcisionis*, alterum *Præpitii*, unum *Judeorum*, alterum *Gentium*, unum *Latinorum*,

*Latinorum*, alterum *Græcorum*, & *Peregrinorum*, qui in urbe degebant, & nondum *Latina* Linguae satis assueverant. Sic *Antiochie*, *Evodius* & *Ignatius* eodem tempore Episcopatum rexisse non improbabile videtur *Cardinali Baronio*, quod & ante placuerat *Balduino*, *Junio*, &c. Sic *Hierosolymis*, unus erat Episcopus *Circumcisionis*, & *Nasareorum*, & alius *Gentium*. Sola *Alexandria* ab ista Episcoporum multitudine & pluralitate vindicavit, & γὰρ ποτὶ Ἀλεξανδρεία δύο ἐπισκόπους, &c. *Alexandria* non habuit duos Episcopos sicut aliae Urbes quam plurimae, inquit *Epiphanius*. Quod revera de schismate & divisione optime intelligunt *Petavius* & *Blondellus*. — Sed tamen hoc etiam arguit, *Epiphanium* in aliis urbibus plures etiam agnovisse Episcopos. Imo si quibusdam creditur, xii. Presbyteri *Alexandrini*, de quibus *Hieronimus* Epistola ad *Evagrium*, erant totidem Episcopi. Qui nos etiam videtur *Galliam* ipsam penetrasse. Sic *Treviris Maximinus* Episcopus consecratur, & Successor designatur ab *Agritio*, tunc *Trevirorum* Episcopo, & satis credibile videtur ambos junctis operis post *Maximini* Ordinationem *Trevirenses* Episcopatum in *Gallia Belgica* administrasse. Sic *Turonis Licinius* & *Dionysius* Episcopi ambo videntur Episcopatum rexisse. Nam *Dionysius* a rege *Clodovaro*, seu *Clodoveo* electus fuit, & Successor designatus *Licinii*, &c. — Sic *Irenaeus* vivente *Pothino* Episcopus *Lugd.* consecratur. Et revera hoc ubiq; fere observabatur. Cum Haeretici Episcopi convertebantur, illis servabatur dignitas Episcopalis, & illi semper obtinebant πρεσβεία τῆς τιμῆς. In *Africa*, cum *Donatistae* ad Orthodoxos revertebantur, dignitate Episcopali cum Episcopis urbium semper etiam gauderant, Imo *Hipponi Augustinus* ipse, a *Valerio* Episcopo, Episcopus etiam *Hipponensis* ordinatur, qui in partes Laboris Episcopalis cum *Valerio* veniret. Et in eadem *Africa* *Severus*, cum alio

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alio Episcopo Ecclesiam *Milevitanam* gubernavit, apud *Aug. Epist.* 110. Sic *Maximus* cum *Macario* Ecclesiam *Hieros.* rexit apud *Sozom.* L. 2. C. 20. Hinc forsan ὑποψήφιοι *Chorepiscopi*, & *Coadjutores*, quorum exemplum egregium habemus apud *Eusebium*, L. vii. H. E. C. 32. de *Anatolio*. *Anatolio Theotecnus* *Cæsarea* *Palestina* Episcopus primus manus imposuit, eumq; Episcopum ordinavit, Successorem illum Ecclesiæ suæ despondens. *Ambo* autem aliquantisper eandem Ecclesiam gubernarunt. Cujus rei & alterum huic geminum exemplum suppeditat idem *Eusebius*, L. vi. C. xi. de *Alexandro* qui una cum *Narcisso* Ecclesiam *Hierosolymitanam* gubernavit. Ad quæ exempla sic *Valesius* &c. Vide quomodo etiam uni Ecclesiæ & duo præfuerunt Episcopi. Hæc sunt vetustissima exempla *Coadjutorum*, ut nunc vocant *Episcoporum*, qui cum ad sublevandam priorum *Episcoporum* senectutem, instituti primum fuissent, re postea in consuetudinem versa, nulla necessitate, id exigente, per gratiam & ambitionem creari cæperunt, &c. *Le Moine Varior. Sacro. Tom. 1. in Proleg.*

### Numb. III. at Page 169.

Out of an Epistle of *St. Athanasius* to *Dracontius*, τὴν ἐπισκοπὴν φεύγοντα, wherein we may observe some Parts of the Character, Lineaments, and Features, of a *Primitive Bishop*, or *Pastor*, as well as of a *Mercenary*.

I am at a Loss what to write, whether to reprove thee for thy *Refusal*, or for thy *absconding* thyself on the Account of these *troublesome Times*, and for Fear of the *Jews*. However, let the Occasion be what it will, Thou art really culpable, my Dear-est *Dracontius*: For 'tis by no Means justifiable for him, who hath receiv'd this Grace, to *abscond* himself, nor prudent to give a bad Example to

others, to *desert* their Charges. For many, upon the hearing of this, will be *scandaliz'd*, not as if you did it out of an Heat, or precipitantly, but deliberately, as considering the *Danger* of the *Times*, and the *impending Troubles* of the Church. And I am the rather afraid, lest thou should'st incur the Displeasure of God, whilst thou fleest, only, upon thy personal Account. For, if he who offendeth one of those little Ones, had better have a Mill-Stone bung about his Neck, and be thrown into the Depth of the Sea, and be drown'd, what can'st thou think will become of thy self, who, thereby, become'st an *Author* of *Scandal* and *Guilt* unto so many?

For, in the first Place, that wonderful and unexpected Unanimity of the City of *Alexandria*, in pitching upon thee, will, necessarily, be dissolv'd upon thy *Recess*, and, the *Episcopacy* of this Place, will be ravag'd by many. Then the *Gentiles*, who had engag'd themselves to become *Christians*, upon thy being consecrated *Bishop*, will remain in their *Infidelity*, whilst your *Piety* shall neglect the *Grace* and *Function* collated on thee. What *Apology* then, can'st thou alledge for these Things? By what Words and Expressions can'st thou wipe off these *Stains* and *GUILTS*? How is't possible for thee to recover those, who shall lapse, and be scandaliz'd on thy Account? And to restore Peace again, when once violated and broken, my most endear'd *Dracontius*? For Joy, thou ha'st brought Sorrow; and for Consolation, Mourning. We were in Hopes to have reap'd mutual Comfort and Satisfaction, but now we behold thee running away; and from this *Flight* of thine, have a doleful Prospect of thy being arraign'd and convicted; and when convicted, most sorrowfully repenting thee. And who, as the Prophet saith, shall pardon thee? Or who can return to thee with

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with Peace, when he shall behold so many Brethren, for whom Christ dy'd, receive such Damage by thy Flight?

For this thou must know, and consider well, and not make the least Scruple of it, *That before thou wa'st ordain'd, thou wa'st a private Person; thou lived'st to thy self: But since thy Ordination, thou art in a publick Capacity, and livest for others; that is, the Flock over which thou preside'st. Before thou received'st the Grace of the Episcopate, none knew thee; but as soon as thou wa'st made a Bishop, the Peoples Eyes were fix'd on thee, that thou may'st feed them with the Doctrine of the holy Scriptures.*

Since then these *Sheep*, who expect to be fed by thee, are, actually, *famishing*, and thou, only, *nourishing* thy self, and the Lord Jesus will, infallibly, come, and we shall be his *Co-assistants*: What Excuse wil't thou make, when he shall behold his *Sheep* a starving? Had'st not thou receiv'd the *Talents*, he should never have accus'd thee. But since thou ha'st receiv'd them, and ha'st bury'd them in the Ground, and keep'st them lock'd up, he may, justly, accuse thee, by uttering these Words, which, God forbid, thy Piety should ever hear, *Wherefore then gavest thou not my Money into the Bank, that, at my Coming, I might have requir'd mine own with Usury?*

I beseech thee, therefore, that thou would'st herein have pity on thy self; on us; on thy self, that thou may'st escape the Danger; on us, that we may not bemoan, and make Lamentation for thee.

Take heed to thy Church, lest many of the *little Ones* receive Damage; and lest others take Occasion, from thy Example, to *withdraw* themselves. If, therefore, thou fearest the *Times*, and the dreadful Apprehension of them, hath driven thee to this, *twas, by no Means, an Indication of a Man-*



*ly and Heroick Spirit.* On the contrary, an ardent Love and Zeal for Christ, ought to have constrain'd thee in *such Times*, especially, to give a *Specimen* of thy *Courage*; particularly upon these weighty Occasions, to have exerted thy *Faith*, *Constancy*, and *Liberty*, and to say, with the Blessed Apostle, *in all Things we are more than Conquerors*, Rom. viii. 37. but, especially in this, because it's, absolutely, necessary, that we should not *serve* the *Times*, but *serve* God.

Ha'st not thou read that of the Apostle, *Neglect not the Gift that is in thee?* I. Tim. IV. 14. Ha'st not thou read how the Lord receiv'd and approv'd of him, who had improv'd his *Talent*, and will condemn him that hid it? I would to God thou would'st, speedily, return, and become one of the  *approv'd* and *commended*.

We ought, indeed, to conduct our selves after the *Model* of the *Saints*, and imitate them. And this we must, heedfully, consider, that if we *withdraw* our selves from them, we shall be *estrang'd* from their *Communion*. Whom would they have thee imitate? Him that's willing, yet *hesitating* and *deliberating*, on the Account of his *Friends*, and *worldly Concerns*, and so *irresolute*? Or St. Paul, who, as soon as the *Ministry* was enjoin'd him, threw off all farther Thoughts of *Flesh* and *Blood*? For altho', said he, *I am not fit to be call'd an Apostle*, nevertheless, being conscious of what he had undertook, and who had bestow'd it on him, he concludes thus, *Wo unto me, if I do not preach the Gospel*; so teaching and preaching the Gospel, he accounted his Disciples his *Joy* and his *Crown*.

Wherefore that holy Man took Care to go and Preach it as far at *Illyricum*: Neither did he stop here, but went even to *Rome*, and the *Spains*, to obtain the more *glorious Reward* for his infinite Labours. Therefore he boasteth, that he had

*fought*

*fought the good Fight*, and was well assur'd of that glorious Crown of Righteousness he should receive, *II. Tim. IV. 7.*

And now, *Beloved Dracontius*, since thou art prudent and judicious, art not thou prick'd at the Heart, at the reading of these Things? Hast thou no Concern upon thee, lest any of thy Charge should perish thro' thy *Supinity* and *Neglect*? Doth not thy Conscience glow, as if thou wert all in *Flames*? Do'st not thou tremble at the Thoughts of the *Day of Judgment*, in which none of thy *faithless* and *fawning Advisers*, is like to stand thee in any Stead? For every one shall give an Account for his *Trust* here. What signify'd his *frivolous* Expostulation, who hid his Talent? Or that trifling Excuse of *Adam*, the *Woman* deceiv'd me?

*Dearest Dracontius*, if thou be'st really weak, nevertheless thou must take Care, that the Enemies don't endamage the Church, by taking *Umbrage* from thy *Desertion* and *Flight*. Thou must gird up thy *Loins*, and take *Courage* and *Resolution*, not to leave us alone in this *Conflict*. Thou must be a *Fellow-labourer* with us, that thou may'st receive thy *Reward* with us all. Make haste therefore, my *Beloved*, make no *Delay*, and suffer no longer the *Importunities* of evil Counsellors, who retard thee. Bear in Remembrance him, who invested thee with this Office. Come hither to us, who love thee, and take our Measures from the *holy Scriptures*, that being led out by us, and provided with all *Necessaries* for thy Undertakings, and performing thy sacred *Functions* in the Churches, thou may'st make Mention of us, and offer up *Prayers* in our Behalf, — — — &c.

Out of *St. Chrysostom's* Sermon, concerning false Prophets, translated out of the Greek by *Gerhard Vossius*, in the End of the Works of *Ephraim Syrus*,

*Syrus*, put out by him, we may observe the Difference between *true Pastors*, and *Mercenaries* likewise, exemplify'd in divers Particulars, which is indeed a noble Passage.

Ubi *Simon Magus* in *Hæresi* primus, Discipulus & Præcurſor Anti-christi? Ubi malus hujus fœtus, & ejus infantiæ atq; Lasciviæ Successor, *Montanus*? Ubi *Marcion*? Ubi *Valentinus*? Ubi *Manes*? Ubi *Basilides*? Ubi jam *Nero*? Ubi *Valens*? Ubi alii Reges atq; Potentes? Ubi *Julianus* Transgressor? Ubi porro *Arius*? Ubi cuncti qui resistenter *Veritati*? Dispersi sunt propter ipsorum *Blasphemiam*, & abacti sunt, velut *Lupi rapaces*, &c. Where is *Simon Magus*, that Original of *Heresy*, the Disciple and Fore-runner of *Antichrist*? What's become of his accurs'd wicked Off-spring, and his Successor in Madness and Lewdness, *Montanus*? Where's *Marcion*? *Valentinus*? *Manes*? *Basilides*? Where now is *Nero*? *Valens*? And other *Kings* and great Men? Where the Apostate *Julian*? What's become of *Arius*? And all those who oppos'd the Truth? They are dispers'd, on Account of their *Blasphemy*, and driven away like *ravering Wolves*: For they met with stout *Antagonists* in those Days, and most redoubted *Warriors*, and such as were truly *Shepherds* indeed, the *Presidents* of the Churches. Blessed Men! *Ceterum magnam cerno differentiam*, &c. But I perceive a vast Difference between those, who were *Pastors* then, from those who are now in Being. The former were valiant *Warriors*; but these latter, *Run-aways*. Those Champions and Combatants, inur'd thereunto by frequent Exercises, *Abstinence*, and train'd up to the Business by *Hardships*, &c. These on the contrary, given to nothing but *Ease* and *Pleasures*. Those given to *Study* and *Meditation*: But these, to nothing, but how to dress and adorn themselves, and devoted to *Trifles*

and



and Fooleries. These, like mere *Mercenaries* and *Hirelings*, leave their Sheep, and run away from their *Charges*, in Times of Difficulty and Distress; but those laid down their Lives for the Sheep, after the Example of that good Shepherd, our Lord Jesus Christ. O! those happy and blessed Men, whose Names are recorded in the *Book of Life*; whom the Devils themselves tremble at, and whom the *Hereticks* dreaded: By whom the Mouths of those were stopp'd, who utter'd *Blasphemies* and *Impieties*. Now, therefore, I'll use the like Expressions of the Prophet David, who spake weeping and wailing, *Lord, where are thy Mercies of old?* Ps. 88. And in like manner, will I also, *Mourning*. Where is that blessed Choir of *Bishops* and *Doctors*, who shin'd like the great *Luminaries* in the World, containing in themselves the *Word of Life*, and holding it forth to others? What shall hinder me to produce some of them, at least to nominate some, out of a great Number, since 'tis of some Advantage to our Souls, only to call them to Mind, being very instructive and edifying. Where's *Euodius*, that sweet and fragrant Odour of the Church, the Successor and Imitator of the holy Apostles? Where *Ignatius*, that House and Temple of God? Where *Dionysius*, the *Areopagite*, that Bird of Heaven [or Paradise?] Where the most sweet and benevolent *Hippolytus*? Where *Basil the Great*, and almost Equal to the Apostles? Where the holy *Athanasius*, rich in all *Virtues* [and *Graces*?] Where *Gregory*, another Divine, and an invincible Soldier of Christ? And the other of the same Name with him? So *St. Chrysostom*, *Serm. d. Pseudoproph. a Gerh. Voss.* ex Græc. Vers. in fin. Op. Ephræm. Syr. ab eodem Edit.

To these I shall add a *concise*, yet full *Enumeration* of the *necessary Qualifications* of a *Bishop*, (of which whoever that bears that *sacred Character*, is really *destitute*, however useful in many Particulars he may be to the *Church of God*, yet in *Justice*, scarcely *deserves* the *Name* of a *Bishop*, and merits no manner of *Veneration* for his own Sake, but merely with *Respect* to his *Office*) out of *St. Bernard's de Considerat. ad Eugenium Papam*.

Oportet liberum, quem nulla sibi vendicet violenta Occupatio. Oportet ingenuum; quem nulla deorsum trahat indigna affectio. Oportet rectum; quem nulla seorsum avertat sinistra intentio. Oportet cautum; quem nulla subeat furtiva Suspicio. Oportet vigilem; quem nulla a sese abducatur peregrina & curiosa cogitatio. Oportet firmum; quem nulla concutiat repentina Turbatio. Oportet invictum; quem nulla fatiget vel continua Tribulatio. Oportet amplum; quem nulla coarctet rei temporalis Amissio. — De cætero, oportere te esse considerata Formam Justitiæ, sanctimoniam speculum, Pietatis exemplar, Assertorem veritatis, Fidei Defensorem, Doctorem Gentium, Christianorum Ducem, Amicum Sponsi, Sponsæ Paranympum, Cleri Ordinatore, Pastorem Plebium, Magistrum Insipientium, Refugium Oppressorum, Pauperum Advocatum, Miserorum Spem, Tutorem Pupillorum, Judicem Viduarum, Oculum Cæcorum, Linguam Mutorum, Baculum Senum, Ultorem Scelerum, Malorum Metam, Bonorum Gloriam, Virgam Potentium, Malleum Tyrannorum, Regum Patrem, Legum Moderatorem, Canonum Dispensatorem, Sal Terræ, Orbis Lumen, Sacerdotem Altissimi, Vicarium Christi, Christum Domini: Postremo Deum Pharaonis. *St. Bernard. de Considerat. ad Eugen. Pap. L. IV.*

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## Numb. IV. at Page 95.

The first Step towards their subsequent *Acquiescence*, was, the most Reverend *Arch-bishop Sancroft's* yielding, after some *Renitency*, to grant the *Commission*, &c. for *Bishop Burnet's* Consecration, & *quoscunq; alias*, as mention'd therein, which was, properly, breaking the *Ice*, which was follow'd by an easy *Submission* in him, and all the rest of the *non-complying* Bishops to their *Suspension*; after which they gave no Manner of Check to their *Chancellor's* acting, by giving *Institution*, administering *Oaths*, &c. and, as *Bishop Burnet* words it, from *Aug. 1689*, 'till *May 1691*. "For near  
 "two Years together, they liv'd in their Sees, [or  
 "kept Possession] without taking any Care of the  
 "Church, or doing any of their Functions. They  
 "thought, that they were all that while lawful  
 "Bishops; and, for a good Part of the Time,  
 "they certainly were so; and yet they did no-  
 "thing as Bishops all that while: They neither  
 "fed their Clergy nor their People with Instru-  
 "ctions, Admonitions, Reproofs, or Censures;  
 "and if, in so critical a Time, a Body of Men  
 "who are entrusted with the Care of feeding the  
 "Flock of Christ, will leave them to themselves, to  
 "the Wolves that devour them, or to the Poyson  
 "that must destroy them. It is hard to tell what  
 "is abandoning, and what is not. *Bishop of Sarum's* *Vindication*, or *Reflections upon a Pamphlet*,  
 entitl'd, [*Some Discourses upon Dr. Burnet and Dr.*  
*Tillotson, occasion'd by the late Funeral-Sermon of the*  
*Former upon the Latter*] p. 136. I might add here  
 many other Things, which have been argu'd a-  
 gainst them, but shall omit them, tho' very con-  
 siderable, and never answer'd; and, particularly,  
 by one, who would have been forward enough at  
 least



least to have encourag'd others, at least the very  
 Author this *Bishop* answers here, especially this  
*Passage* I am going to *transcribe*, which is very *ma-*  
*terial* to the Purpose in Hand, *viz.* " That in  
 " Summer 1690. after the Battel of the *Boyne*, the  
 " late Queen sent by me a Message to one, who  
 " she had Reason to believe, would execute all  
 " her Commands with Joy, and who had great  
 " Credit with the then *depriv'd Bishops*. The Mes-  
 " sage was to try if the Bishops, in Case the Par-  
 " liament could have been brought to have dis-  
 " pens'd with their taking the Oaths, would go  
 " on, and do their Functions; *ordain, confirm;*  
 " *assist at Prayers and Sacraments; give Institutions;*  
 " and *visit their Dioceses*. These are the great  
 " Duties of the Episcopal Function; and, it seem'd  
 " an extravagant Thing, to have Bishops in a  
 " Church, who should do none of them, but should  
 " only live in their *Sees*, and enjoy their Reve-  
 " nues. If they were resolv'd to do these Things,  
 " a Scheme was prepar'd for offering that Matter  
 " to a *second Consideration* in Parliament. That  
 " great Person undertook the Business, which I  
 " likewise communicated, by the same Autho-  
 " rity, to an eminent Person in the *House of Com-*  
 " *mons*, distinguish'd both by his Post, and by his  
 " Credit with them, at least with their Friends.  
 " About two Months after, that Person did me  
 " the Honour to come to me, and tell me, he had  
 " obey'd the Queen's Commands with Zeal, and  
 " with all the Skill he had; but he said, the *depriv'd*  
 " *Bishops* would answer nothing, and promise no-  
 " thing, only he believ'd they would be quiet. So  
 " all Thoughts of bringing that Matter again in-  
 " to Parliament, were laid aside, p. 102, 103, 104.

Now, I say, if this were the *Case*, of the *Truth*  
 of which, we have very little Reason to doubt,  
 because I cannot find, that ever the least *Answer*  
 hath

hath been made to it, which would have been very easy, could there, and doubtless would. Then it's *Demonstration* sufficient, by this *Refusal*, not to urge it farther, that these *Bishops*, in the *first Place*, made a *Cession*; and, in the *second Place*, by so doing, even prevented a *Schism*, nay, took away all possible *Grounds* for it, as is evident, because they would neither act spontaneously, against the *State-Prohibition*, or be persuaded to act, even upon Condition the *Prohibition* or *Obstacle* were taken off; which renders them, upon all Manner of Accounts, *inexcusable*, after sufficient Time to consider and weigh Things, should their Minds alter, and then take up contrary Sentiments and Resolutions; because too late and irrevocable, none being under any farther *Obligation* unto them. Neither is another *Reflection* of *Bishop Burnet's* to be omitted here, because weighty, and I think *unanswerable*, as particularly with Relation to *Arch-Bishop Sancroft*, which may, equally, be apply'd to all the rest of his *Collegues*, viz.

"After he was depriv'd, he never took on him  
 "to act with his *Archiepiscopal* Authority. He  
 "never stood upon his Right, nor complain'd  
 "of Wrong in any publick Act or Protestati-  
 "on. He never requir'd the *Bishops* or Clergy  
 "of his Province, to adhere to him, or to dis-  
 "own his Successor; and neither living nor dy-  
 "ing, did he publish any Thing to the Nation,  
 "charging these Sins upon them, or requiring  
 "them to return to their former State. And yet,  
 "if all that we have been doing of late, is Re-  
 "bellion, Treason, Murder, or Perjury, [*Schism*]  
 "these can be no light Matters. He who was  
 "at the Head of the Church, [*and the rest Heads*  
 "of their particular Dioceses] if he thought so of  
 "them, ought to have lifted up his Voice like a  
 "Trumpet, to have cry'd aloud, and not have spar'd.

"It

" It was visible to all those who saw the State of  
 " our Affairs, that he would have been in no  
 " Danger, if he had done it, [I will not say  
 " so.] But suppose he had been in Danger, ought  
 " not such a Man as he was, to have even sacri-  
 " fic'd his Life, rather than have abandon'd such  
 " a Post, and have been silent at such a Time?  
 " Since therefore such a Way of Proceeding is  
 " not reconcileable with an *Apostolical and Primi-*  
 " *tive Spirit*, and looks like not only a *deserting*,  
 " but a *betraying* the Obligations he lay under,  
 " it is the most favourable Judgment that can  
 " be made of him, to think, that he was more  
 " indifferent in this Matter, than some would  
 " make us believe he was, p. 98, 99, 100. But  
 " I shall rather insist on my own Solution, than  
 " that of the *Author's*, which I think to be a Mi-  
 " stake, and therefore do not insert it. Then p.  
 " 124, " *But suppose they were,* [in Danger, &c.]  
 " ought not Men in their Station to have given the  
 " Nation Warning, that they were running into the  
 " Sins of Murder, Rebellion, Perjury, [Schism]  
 " &c. They were not to chuse their own Time to do  
 " this; the Time of Sin and Temptation is the  
 " Time in which the Clergy ought to give Warn-  
 " ing. I shall not deny, but that in Imitation of  
 " the Precedent of Athanasius, and other Saints, they  
 " might have taken Care of themselves, and of their  
 " own Preservation. But the Obligation that lay  
 " on them, to give publick Warning, was strict  
 " and indispensable; and therefore, I think, we show  
 " both more Respect, and more Charity to them,  
 " when we believe, that at that Time, they had not  
 " these Apprehensions of this Matter, that they  
 " have now; that they were then willing to be passive,  
 " without struggling hard, or venturing much,  
 " than they do, who represent them as so care-  
 " ful of themselves, and so fearful of Danger,  
 " that

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“ that they would not speak out, nor deal round-  
 “ ly, in a Time in which they ought either to  
 “ have spoken, or for ever to have held their Peace.

“ He fills a Page with a Quotation from *A-*  
 “ *thanasius*, to justify his flying and hiding him-  
 “ self, p. 80. [*viz.* the Author, *Bishop Burnet* writes  
 “ against.] But that is not the Question at pre-  
 “ sent; it is their *Silence* that we are now upon.  
 “ *Athanasius* was far from being *silent*; he gave ma-  
 “ ny loud Warnings; and when he had done that,  
 “ he reserv’d himself to better Times. It’s tri-  
 “ fling, when we object against their *Silence*,  
 “ which is notoriously known, to tell us, that  
 “ it was lawful for them to *fly*, which they did  
 “ not, &c.

He says next, “ That if thro’ Fear, &c. A  
 “ Surprise, and a deliberate Course of Acting,  
 “ that lasted many Months, are Things very  
 “ different. Their *Silence* has continu’d ever  
 “ since. Their Arch-bishop liv’d and dy’d in  
 “ this *Silence*, having never, by any *publick* and  
 “ *express Act*, declar’d himself, nor given Warning,  
 “ to the Nation. He neither requir’d the *Bishops*  
 “ of his Province, nor the *Clergy* of his Diocese, to  
 “ adhere to himself, or to the late King, to re-  
 “ fuse the Oaths, and to reject his Successor. He  
 “ did not require it of those of his own Family.  
 “ He did neither *fly*, nor *abscond*, but was all the  
 “ while at Home, both *safe* and *silent*: All the  
 “ rest have follow’d his Example, and continue  
 “ to this Day *silent*: That is, whatsoever any of  
 “ them may talk in *Corners*, or may write or print  
 “ without Name, they have not, by any *publick*  
 “ *Instrument*, or *Episcopal Act*, declar’d themselves.  
 “ P. 125, 126, 127.

P. 83. He quarrels with my saying, “ That  
 “ the depriv’d Bishops left their Authority en-  
 “ tirely with their Chancellors, &c. and he

“ asks me, Whether they granted them new *Com-*  
 “ *missions* for tendring the Oaths, &c. I have said  
 “ somewhat on this Head already, which needs  
 “ not be repeated here. But there is no need of  
 “ enquiring how the Chancellors, &c. It is cer-  
 “ tain that, they were all silent, at the least, and  
 “ *left that Matter with their Chancellors*; whereas  
 “ they ought to have *declar’d openly* against it.  
 “ For since their Chancellors, by their *Patents*,  
 “ were their *Vicars-general*, they ought to have let  
 “ their Clergy know, that, in this Particular,  
 “ their *Chancellors* acted not only without Dire-  
 “ ctions from them, but against their Minds.  
 “ They were the *Pastors* of their Dioceses, and  
 “ ought to have *fed their Flocks*, and particularly,  
 “ to have kept the Door shut against those, who  
 “ enter’d in by taking Oaths, which they judg-  
 “ ed unlawful. And as Silence in the whole Ex-  
 “ tent of their Pastoral Care, cannot be reconci-  
 “ led with the Obligation they lay under; so  
 “ least of all can it be excus’d, when their *Chancel-*  
 “ *lors* were, in their Name, acting quite contrary  
 “ to their Judgments, and yet were neither dis-  
 “ own’d, nor declar’d against by them, and that  
 “ for a whole Year together. P. 130, 131, 132.

Thus, Sir, have I laid together *Matters of Fact*,  
 tho’ related and reflected upon by the *Bishop*, in  
 such a manner, as cannot be *reconcil’d* with the  
*Hypothesis* I oppose, but must be *inconsistent*, most  
*irregular*, *inexcusable*, and *vituperable*; tho’, ac-  
 cording to mine, *consistent*, *justifiable*, *primitive*,  
*truly pious, Christian, and laudable*, and such as may,  
 and would, were it not for some few *ambitious*,  
*imperious*, *Worldly-minded Men*, tend naturally to  
 the *Preservation of the Unity of the Spirit in the Bond*  
*of Peace*. By curing our *Divisions*, and healing our  
*Breaches*, to the great Disappointment of all our  
*Enemies of all sorts*, whereas the other Method  
 would

would only have been kicking against the Pricks, and have been exposing themselves to needless Dangers; when the whole Bent of the People was against them, and would have been rather exasperated, than reclaim'd thereby.

If then, it doth appear, that these depriv'd Bishops have all along refus'd to act in Pursuance of the Obligations they lay under, had they conceiv'd really that there was a Schism, with Respect to their respective Flocks, and that Encouragement that was propos'd unto them from the Publick, or upon the Foot of their inherent Rights and Authorities, as urg'd by the excellent Mr. Kettlewell, in his *Christian Communion*: What less can be inferr'd, but that all their Flocks were at Liberty, from such their Behaviour and Management, to pay that Obedience and Submission to the new Bishops, and were under no further Obligations to their depriv'd Fathers, than merely as Catholick Bishops at large, or rather, were as much at Liberty from them, as if they had been actually dead? For a Bishop to refuse to act, is, in Effect, to be dead, and to leave his Subjects *sub propria Cautela*, or to their own Disposal, or to be under an Impossibility of acting or discharging their Office and Duty, if they conceiv'd themselves so to be, and oblig'd so to continue, so long as Things should remain in the same State, that made them so, is as good as to leave their Districts as Derelicts, and to make a *Cession, pro tempore*, at least, and to bid their Subjects make the best Provision they could for themselves; which could not possibly be otherwise, than by submitting to their new Bishops, without whom they could have no *Spiritual Administrations*, and could not be a Church, but dissolve into Anarchy and Confusion. So that to claim at this Time of Day, a Right to act, and yet to *otw*, as they do, when-ever urg'd, why they do not,



not, that they are *afraid to act*, and should run manifest *Hazards* if they should, and so excuse themselves at all Turns; and to *refuse to act*, is plainly to *give up the Cause*, and to do all next to an *express Resignation and Renunciation*, and, in Effect, to be *dead to all Intents and Purposes*. But to *flatter themselves*, that they *persist* in their *Duty*, by *insisting* upon a *Claim*, and to look upon all their *Subjects* to be still under *strict Obligations* unto them, or that their *Claim* can be of any Consideration to their *Flocks*, of whom they take no *Notice*, or such as *deserves* none; and a *Claim* they never design, in all Probability, (let Things go how they will) ever to urge further, than to make a *Clamour* with, for some Ends that must not be known, is such an *Imagination and Chimera*, as ought not to affect any Persons of *solid Piety and Judgment*, and deserves no longer to be mention'd by us.

And then shall a whole *National Church* lie waste, all her *Bishops and Priests*, and *Ministrations* be *null*, and all People be let loose to do *what-ever seemeth good in their own Eyes*? And all this on the Account of an *Injury* done to one *single Person*, and all out of a *Principle* of universal *Obligation* and *Adherence* to this one *single Person* from the *whole Nation*; whereas at the best, and utmost, he can lay *Claim* but to one *District*, and, absolutely, refuses to *adhere* either to the *whole*, or this *Part*, by any thing that looks like *Care of*, or *Adherence* to them; whereas, the suppos'd *Duty of Adherency*, is *reciprocal*. So that if one of the *Parties* fail in their *Duty*, the other must in *Course* be *discharg'd*, and at *Liberty*.

For certainly, nothing can be more *absurd* in the *World*, than for a *Superior* to expect the *Duty and Adherency* of his *Inferiors*, at the same Time, he thinks himself at full *Liberty*, to *choose* whether he will exert his *Duty and Adherency* to them,

nay,

may, not to signify it by either *Facts* or *Words*, because of *Hazards*, and to think this will excuse him before *God* and *Man*; and which is an hundred times more absurd, to expect, that all his *Subjects* should throw off all their *present Bishops* and *Priests*, and refuse all *Ministrations* from them, upon a mere *Innuendo* of his; and to think this would not involve him, and make him obnoxious to infinitely greater *Perils*, as well as them, and all for nothing! when he shall not dare to *own* them, or *stand* by them, or *run* the least *Risk* with them, or for them, but *play out of Sight*, and *wash his Hands* of them, and *disclaim* all they have done, and cast the *whole Blame* upon them, and leave them to *shift* for themselves, and all because it was a *desperate Attempt*, and full of *Danger*! *And who hath requir'd this at your Hands?*

**Numb. V.** at Page 199.

Out of *Spalatenfis*. Excommunicatio hæc quæ censura non est, sed vel nuda pæna, vel *Cautela*, & *Præservativum*, sæpe etiam in ipso modo loquendi satis aperitur: ut cum *Zosimus* ait, *Sanximus memoratos Perturbatores omnium, ab Apostolica nostræ sedis Communione alienos fuisse.*] *Zosim* Ep. 2. & *Cælestinus*;] *Tantisper* eos a nostra communione rejicimus.] *Cælestin*. Ep. 4.] *Hormisdæ*; nostra communione habeantur excepti. *Horm*. Ep. 45.] *Pelagius* 2. Cum minatur se *Joannem Constantinopolitanum* excommunicaturum, ad explicationem suæ hujus Excommunicationis ista posuit; & *Apostolicæ sedis*, atq; omnium sanctorum *Episcoporum Communione* carere.] Atqui vera Excommunicatio quæ sit censura, faceret eum, etiam suorum subditorum communione carere. Excommunicatio ergo illa quæ solum aliquorum *Commercium* aufert, & *Aliorum* re-

linquit præsertim Propriorum Censura esse non potest. — Innumera possem huc exempla aut dicta congerere, in quibus Excommunicatio non sit Censura, nec Clavium effectus, sed humanæ tantum familiaritatis, & Consuetudinis Interdictio. Unde regulam generalem illam colligo, meo iudicio, semper verissimam, viz. quoties una Ecclesia excommunicat aliam; seu unus Episcopus alium, aut alios, aut etiam quencunq; extra propriam Diocesim constitutum, illam Excommunicationem neq; esse, neq; posse esse aliam, nisi hanc, quæ est negatio suæ Communionis, absq; Clavium Usu, absq; censura, &c. — Hæc ergo excommunicatio quæ Censura non est, sed vel mera Pæna Canonica, vel etiam Publica, *Privatq; Cantela*. Archiep. Spalat. de Rep. Eccl. L. V. C. IX. N. XI.

Hoc genus Excommunicationis etiam in *Romanum Pontificem* aliquando cecidit, nempe ut aliqui se ab ejus subtraherent Communionem, neq; propterea *Schismatici* fuerint, si iusta ex causa id fecerint. Sic Valentinianus Imperator cum Matre, & multus populus Romanus ceperunt vitare Communionem Sixti Papæ hujus nominis tertij, propter Calumnias quas ei Bassus intenterat, & pro quibus se publico iudicio Sixtus expurgavit.

— Multi Clerici & Presbyteri Romani (*profecto Cardinales*) ab Anastasii Papæ, sui Episcopi se communionem subtraxerunt, quia communicasset Acatianis. Laurentius Mediolanensis & Petrus Ravennas Episcopi a Symmacho Papa accusato a suis Clericis, & nondum purgato abstinuerunt. *Id. L. V. C. ult. N. LXX.*

Numb. VI. at Page 231, &c.

A Letter containing xxxix PROPOSITIONS, relating to the Nature of the Church, Schism, DE-

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PRIVATIONS of *Bishops* by LAY-POWERS; the Obligation of the inferior Clergy and Laity to their *Bishops*, when so DEPRIV'D.

S I R,

I Have receiv'd your Letter, and, in Compliance with your Desires, have herewith sent you some *Propositions* concerning the Constitution and Polity of the Church, and the dreadful Nature and Consequences of *Schism*, which illustrate one another. I have laid down my *Propositions* in a mathematical Kind of Method; wherein what follows, is a clear Consequent of what goes before; and, I hope, I have penn'd them in such plain Words, that any Person of ordinary Education and Capacity, may understand them, as well as the most learned Man.

First then, I affirm, that the Catholick Church is the \* Kingdom of God, as it is call'd in Scripture; as also the City and House, that is, the Family of God. It is also call'd a † Polity or Common-wealth of *Israel*, and the Body of *Christ*, to signify unto us, that it is a Spiritual Society and Incorporation, whereof all *Christians* are Members.

II. That this *Spiritual Kingdom*, or Incorporation, had a Being in the World, independent on the secular Power, for above three hundred Years before the Government of it was interwoven with the Secular Government and Laws.

III. That *Christ* is the King of this spiritual

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\* St. Matt. 16. 28. St. Mark 9. 11. St. Luke 9. 27.  
 † St. Pet. 1. 11.  
 † Rev. 21. 2. Gal. 4. 26. Ephes. 2. 19. Heb. 3. 6.  
 Colos. 1. 18.

tual Kingdom, and Head of this spiritual Incorporation, and the \* Bishops his chief *Ministers* and *Vice-gerents*, to whom, in their respective Jurisdctions, he requires Obedience from all his Subjects, of what Temporal Quality or Degree whatsoever.

IV. That for this Reason, the Church, or incorporate Body of Christians, is said to be a || *Royal Priest-hood*, or Kingdom of Priests; and our *Priests*, I mean our chief *Priests*, are, for the same Reason, said to be *Regal Priests*, or *Kings* as well as *Priests* unto God.

V. That every Diocese and Province in the Catholick Church, is a Part of this Kingdom, or Members of this particular Incorporation.

VI. That the *Government* of Dioceses, or particular Districts of this Incorporation, is single and *monarchical*; but the *Government* of *Provinces*, and of the whole Corporation, commonly call'd the *Catholick Church*, is *collegiate*, with Respect to the several Bishops who are Fellows, or lawfully Collegues in the sacerdotal Power under Christ, the High-Priest of the Catholick Church.

VII. That these are *Collegues*, or *Fellows* in the sacerdotal Power Christ hath committed to them: And all are bound to maintain Correspondency or Communion with one another, and to ratify one anothers Acts.

VIII. That what is done by one of them, is admitted into the spiritual Corporation, or excluded from it, by any one of them, is admitted and excluded by all.

IX. That Men become Subjects of this Kingdom,

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\* St. Matt. 10. 40. Luke 10. 16.

|| 1 St. Pet. 2. 9. Comp. Exod. 19. 6.

dom, or Members of this spiritual Incorporation by Baptism; and that all Emperors and Kings, whether absolute, or limited in the Exercise of their Regal Power, become *Subjects* of it by Baptism, as well as other Men.

X. That Men, not as Men, but as Christians, are Subjects of this Kingdom, or Members of this spiritual Incorporation.

XI. That all Christian Emperors and Kings, as well as others, cease to be Members of this Corporation, or Subjects of this Kingdom, by lawful Excommunication, Apostacy from Christianity, Heresy, or professing Doctrines destructive of the Catholick Faith; as also by *Schism*, which, in the Church-Subjects, consists in withdrawing their Subjection and Obedience from their *Rightful Bishops*; and in Bishops or Church-Governors in refusing or breaking off Communion and Correspondence with their rightful *Fellow-Bishops*, without Cause, or by *invading* one anothers spiritual Rights, contrary to the fundamental Laws of the Sacerdotal or Episcopal College, and that spiritual Union, wherein the Polity of the Sacerdotal College, the Being and Well-being of the Church, as a Society, doth consist.

XII. That as when Differences and Divisions in any civil Corporation, the true Corporation is in the rightful Head, and the Members that adhere to him; so in every Diocese the Church is in the Rightful Bishop and his Flock, tho' never so small in Number: And in every Province, the episcopal Collegues are in the rightful Primate, and those Bishops and their Flocks that adhere to him. So in every Diocese, the Church is in the Rightful Bishop and his Flock, tho' never so small in Number; and in every Province, the Episcopal College is in the right-  
ful



ful Primate, and those Bishops and their Flocks that adhere to him.

XIII. That all the Promises of the Gospel are made to Christians, as actual Members of the Church; and as no Man, how eminent soever, for personal Vertues, can, in the ordinary Way of Salvation, claim the Benefit of them, before he is a Member of the Church; so no Man, who, by any Act of his own, or of his Rightful Bishop, ceases to be a Member of it, can lay any Claim to them, or any of them, not so much as Remission of Sins.

XIV. That all Christians, Emperors, and Kings, as well as others, who adhere to unlawful usurping Bishops, and join in Communion with them, do, by their Schismatical Adherence, cut themselves off from the Church; that is, the Body of Christ; and so, by their own Act and Deed, cease to be Members of that spiritual Corporation; and are no longer *in*, but *out* of the Church, (which is the Body of Christ) and so remain, as long as they continue in the Schism.

XV. That in all Controversies about Right amongst Bishops, it is the Duty and eternal Concern of Christians, as Christians, to enquire into the Titles of the contending Parties, and to be as faithful to the Rightful Bishops, as temporal Subjects, by the temporal Laws, ought to be to Rightful Kings.

XVI. Emperors and Kings get nothing by Baptism, or becoming Christians, more than other Men, but a stronger Obligation to defend the Church of Christ, and all its Rights; and particularly the Polity or Government of it, by the Royal Priest-hood of Bishops; without which it cannot be a Church.

XVII. That its one of the principal Rights of the Church, for the Bishops, or Regal Priests

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of it, as to constitute, so to deprive one another by their Collegiate, spiritual Power.

XVIII. That baptiz'd, or Christian Emperors and Kings, and the States of their Empires and Kingdoms, (if Christian) are equally Subjects of the Church, and have the same Obligation of Subjection and Obedience to the Sacerdotal Power, or Bishops within their own Dominions, as in any other part of the Catholick Church.

XIX. That the *Regent*, or Sacerdotal College of the Church, loses nothing of the Power, Authority, or Jurisdiction, or other Rights it hath from Christ, by the States turning Christian, or by the Union of the Church with the State.

XX. That this Union which the Church and State, or of the Spiritual with the Temporal Sovereigns, and the Inter-weavings of the one with the other, are, *ipso facto*, unweav'd, when the State persecutes the Church.

XXI. That the State as truly persecutes the Church, when the Temporal persecutes the Spiritual Sovereigns, and those that adhere to them for any moral Duty, as for Truth, Righteousness, and the common Faith of Mankind; as when they persecute them for professing any Article of the Christian Faith; and more especially it is a most grievous Persecution of the Church, when the Temporal drive the Spiritual Sovereigns from their Flocks, for adhering to them.

XXII. That nevertheless it is the indispensable Duty of their Flocks to adhere to them, as their Rightful Bishops and Confessors, and to separate from the Communion of those, who usurp their Thrones, tho' they suffer Death for so doing, as in Times of Controversy between the  
Rightful

Rightful and usurping Bishops, many faithful Christians of all Ranks have done.

XXIII. That the Union or Interweaving of the Civil with the Ecclesiastical Laws and Government, (upon which you insist so much) gives the State no more Right, or Pretence of Right to usurp it over the Church, or invade its spiritual Rights, than the Church to usurp over the State, or to invade its temporal Rights.

XXIV. That the State usurps it over the Church, and plainly invades its Rights, when the temporal pretend to deprive the spiritual Sovereigns, and dissolve that spiritual Union, that is between them and their Flocks.

XXV. That in a Mixture or Intermixture of the Civil with the Ecclesiastical Laws and Government in a Christian State, every Christian Subject (the King not excepted) ought to distinguish the Rights of the one from the other, especially in Times of Controversy between them, and to give to the Church, or spiritual Sovereigns, the Things of the Church; and to the State, or temporal Sovereigns, the Things of the State.

XXVI. That the best and surest Way for any Christian Prince or Subjects to know what Things belong to the Church, is, to enquire what Power, Authority, or Jurisdiction, and Rights of the ancient Priest-hood, I mean, the Apostles, and their Successors, the Bishops, claim'd and exercis'd, not only without, but against the Consent and Commands of the secular Potentates, before the Union with Church and State.

XXVII. That when the State invades the Rights of the Church, all Christian People, as Christians, or spiritual Subjects to the Royal Priest-hood, are bound to defend the Rights of the Christian Church, and Bishops of it, which are their own Christian Rights, against the State,



as much as they are bound, under the Relation of temporal Subjects, to defend the Rights of the State, which are their own civil Rights, against the Church, when she invades them.

XXVIII. That the Safety and Security of the Church, as a Society or Corporation, and of the Christian Faith, which is committed as a Trust unto it, as such, consists in the Peoples faithful Adherence to all the Rights of it; but more, especially, in adhering to the Rightful Bishops against the Intruders, how numerous soever, and never forsaking their Fidelity and Obedience to the Rightful Bishops, howsoever persecuted or oppress'd.

XXIX. That all Emperors and Kings, as well as others, forsake *Rightful Bishops*, and their *Fidelity* and *Obedience* to them, who set up *Usurpers* in their *Thrones*, or who uphold, maintain, and defend them, who are so set up, or who own their pretended Authority, by submitting to their Jurisdiction, or living in Communion with them.

XXX. That a Christian Emperor or King, or Sovereign Christian State, tho' they may have more Power and Opportunity, and greater Temptation, yet have they no more Right or Authority to invade the Rights of the Church, in their own Dominions, than in any other Part of the Catholick Church.

XXXI. That the *Regent*, or Episcopal College, in Consideration of Protection from a Christian State, may, in some Cases, modify the Exercise of her just Power, and make some Grants, and Concessions to the State, upon Promise, and in Trust and Confidence, that they will not be abus'd or turn'd to her Hurt or Prejudice; as not to call *Synods*, without acquainting the King, and obtaining his Leave, if possible; not to make *Foreigners*, or Clerks of foreign Allegiances, *Bishops*;

*shops*; to make no *Bishops*, but Persons; suppos'd to be worthy, and duly qualify'd, of the King's Nomination; to grant Builders and Endowers of Churches, the Honour and Privilege of Presenting worthy Clerks to serve the Cures of them, and their Families; not to instance in many more Things of the like Nature, wherein Concordats have been us'd to be made between Church and State.

XXXII. That the Church *Regent*, or Episcopal College, is bound to resume these Grants, and Concessions, and Concordats between them, when the State abuses them knowingly and wilfully to the Mischief of the Church, *e. g.* As to the bringing in, and promoting of Idolatry, and Heretical Doctrines; to the making and fomenting of Divisions and Schisms; to the invading of Sacerdotal Powers, Rights, or Functions; or robbing the Priests of their Tithes, or any other Way; to the apparent Ruin of the Church, as by abolishing the Priesthood in either, or both, the Orders thereof.

XXXIII. That for Want of knowingly, and duly considering these Things, many Christians, to the great Peril of their Souls, have taken the wrong Side with the Church, against the State in the *Roman* Pale, and with the State against the Church, in these three Kingdoms, and other Reform'd Countries; particularly, in this Kingdom, many false, unchristian Maxims, prejudicial to the Character of the Episcopal College of our High-Priests, extremely hurtful to the Church, and detrimental to the Christian Religion, which are receiv'd for Law, and lawful, which ought not to be so in any Christian State. Such as these that follow: *That Patronage, or the Right of Presenting Clerks to Cures, is a Lay-fee. That Tithes and Offerings may become Lay-fee.*

*fees. That Bonds of Resignation are lawfull. That the King is supream Ordinary. That Canons made by the Church Regent, or Episcopal College, oblige not Christian People in Conscience, without, or against the King's Consent; and that they ought not to be receiv'd by them as Canons, or spiritual Laws of the Church, without his Leave, or an Act of Parliament. That Kings, tho' Subjects of the Church, as well as other Men, ought not to be excommunicated, how wicked soever they are. That a King, by an Act of Parliament, may deprive Bishops, and dissolve the Relation between them and their Flocks. To this I may add, the Writ of Quare impedit, founded upon the first of the former false Maxims; the ill Use of Prohibitions; the last Appeal or Resort of our Church, in Spiritual Causes; the Unchristian Acts of Parliament, touching the Election and Consecration of Bishops, &c. which, I think, I am able to shew, have been the Natural, as well as Judicial Causes of all the Miseries in the Church and State among us for many Years; and of the great Atheism, Deism, or Unbelief of reveal'd Religion, Contempt of the Priesthood, even of the Royal Priesthood it self; Scepticism or Indifferency in Religion; together with all the Heresies, Schisms, Immoralities, and Height of Profaneness, that now overflows the Land. I could give other Instances of false, unchristian Maxims, and unrighteous Laws, Usurpations, which have almost quite destroy'd the Power and Authority of the Episcopal College, and with it, the Discipline of the Catholick Church of England, which, by the first Article of Magna Charta, as well as by Christ's Laws, ought to be free. But instead of enjoying her Freedom, her own Sons have made her a Slave, to the great Decay of Christian Faith, and the great Dishonour and Contempt of Christ; from whom our High-Priests claim all their Spiritual Rights; under whom they*



they are Supream over the Church, which Christ hath purchas'd with his Blood.

XXXIV. That Schism in the Church, when it consists only in with-drawing our Subjection and Obedience from our Rightful Bishops, is the same Thing in Christ's Kingdom, or any Part of it, as Sedition in the State, or Kingdoms of the World. But when it comes to Resisting, and Opposing the Rightful Bishop, or driving him out of his *Throne*, and placing an Usurper in it, then it answers to Rebellion in both Cases; it is the Sin of *Corah*, *Dathan*, and *Abiram* in the Ring-leaders, tho' they be Prelates, Kings, or Princes, and of their Company in those that follow and assist them, and adhere to them, as hath been observ'd by St. *Clement* and St. *Cyprian*, and all the holy Fathers that have written about Schism.

XXXV. For Christian secular Powers to drive Rightful, Canonical Bishops out of their *Thrones*, by secular Force, is plainly a *Dethroning* of the spiritual Sovereigns by the spiritual Subjects: A driving away the Shepherds by the Sheep; the Fathers by the Sons; and by Consequence, utter Rebellion against Christ, as well as an Outrage upon the Rights of the Church.

XXXVI. This Way of *Dethroning* and *Depriving* lawful, rightful Bishops, is in it self utterly null and void from the Beginning, tho' done by lawful, secular Power, whose temporal Magistrates may punish Bishops as well as other Subjects, by Imprisoning, Fining, or Banishing of them, or by Death it self: But they have no Power or Authority to deprive them, indeed, no more than the Bishops, as they are spiritual Superiors, have to depose Kings, tho' they may, and ought, when it is requisite to inflict spiritual Censures upon them, as impose Penances; suspend them

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them from the Sacrament; nay, even to excommunicate them, as well as other Persons, when it is requisite for God's Glory, the Safety and Honour of *Religion*, and the Preservation of the *Church*: But, here, to prevent Misconstruction, it is to be understood, That such Excommunications have no other than Spiritual Effects, and ought not to be drawn into any Consequences against the King's Temporal Rights, or Regal Dignity and Government.

XXXVII. Bishops *Dethron'd*, and *Depriv'd* by secular Powers, upon any Pretence whatever, ought not to *submit* to such Deprivations; because such Submissions would be a Giving up their Authority and Jurisdiction, which they deriv'd from Christ alone, to the Incompetent, Secular Powers: A Betraying their own Order, and the Rights of the Episcopal College, and the Defence of the Church; which Christ, with all its Rights, as well as Doctrines, hath committed unto their Charge and Trust.

XXXVIII. That it is the Duty of the Clergy and People, to adhere to their Bishops and Confessors; but because such Deprivations being Null, and of no Effect: These Bishops so depriv'd, remain their Bishops still; and as long as they remain their Bishops, they cannot, in Conscience, be discharg'd of their Fidelity, and Obedience to them, howsoever oppress'd by the Secular Powers.

XXXIX. That the *Dethroning* and *Depriving* of Rightful Bishops, by the Secular Powers, for adhering to their Christian Duty, is yet a greater Sin, and also receives further Aggravations, when those Secular Powers are not lawful, but usurping Powers: Those *Priests*, or *Bishops*, who dare usurp the *Thrones* of their Fathers, or Brethren so unjustly, so illegally, so invalidly depriv'd, and

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driven from their *Thrones*, are of all others, the detestable *Usurpers*, Breakers of the most sacred Bands of Peace, Amity, Subordination, and Charity, by which the Kingdom and City of God doth subsist. They are *Corrups*, and *Princes of Schism*, from whom the Lord's People, by the Laws of the Gospel, and the Doctrines of the Catholick Church, ought to separate at the *Peril of their Souls*. Their Electors and Consecrators are Architects of the *Schism*, and in the same Degree of *Guilt* with them. The *Rightful Bishops*, that join in Communion with them, become *Collegues* in the *Schism*, and forfeit their Rights by so doing: Those that are so consecrated and ordain'd by them, are *Continners*, *Supporters*, and *Propagators* of the *Schism*, and partake of the same *Guilt* with them. To conclude, As they are all in the *Schism*, so they are all out of the *Church*, and can perform no Acts of *Priesthood*, neither from Men towards God, nor from God towards Men, that are of any *Vertue*, or *Force*. God ratifies nothing in Heaven, which they act in his Name upon Earth; he is not oblig'd to hear their Prayers; their Ministry can claim no Benefit of God's Promises; no, not of his assisting Grace, nor of Remission of Sins, tho' they beg it at the Sacrament, thro' the Merits of Christ's Blood. To be short, The Prayers of such Bishops, are *Sin*, and their Sacraments, *Sacrilege*: And tho' they, or any that adhere to them, should die *Martyrs* in the *Schism*, their *Martyrdom* would not be accepted by God; they would lose the Crown of Glory promis'd to it.

These *Propositions*, which I here set before you, in pure Compassion to your Soul, contain the *Doctrine* of the *Church*, not only before, but since the *Empire* turn'd Christian, concerning the Church,



Church, and the Government of it, as a Spiritual Society and Corporation, founded by *Christ*, and the *Nature* and dreadful Consequences of *Schism*, which is *destructive* to the Being and Polity of the Church, in all the Parts of its Constitution. They are, to the best of my Remembrance, a *Summary* of what *Saints*, and *Martyrs*, and *Confessors* have deliver'd in all Ages, upon these Subjects, and it is by them, and the Doctrines I have learn'd from them, that I have guided my self, for many Years, in the various Disputes, and Controversies, between *Contending Church-Parties*, to know which is in the *Right*, and which is in the *Wrong*, which is the *true Church*, and which is the *pretending Church*; or to speak more properly, which is the *Church*, and which is the *Schism*.

And in all my *Researches* of this Nature for above 20 Years, I never regarded the *Number* of any *Party*, but the *Arguments* and *Reasons* of both, which I'm wont to weigh one against the other, and so let my Conscience be govern'd, as, I think, I ought to do, by the prepondering Scale. If the apparent Interest you have of the one side, will suffer you to do so, and bring the present Controversy to these *ancient Doctrines*, as to the *Test*, I doubt not but you and I shall become Sheep of the *Right English Fold*, under the *Rightful Shepherds*, who *only* have *Authority* from the *great Shepherd* of Souls, *Jesus Christ*, their, and our *Lord*; the rest, how *numerous* soever they be, are not *Shepherds*, but *Wolves*; not *true Bishops*, but *Anti-Bishops*, and *Usurpers*: Not *Fellows* in the *Royal Sacerdotal Power*, or *Collegues* of the holy *Episcopal College*, but *Intruders* on both: No! the true *Regent Church*, or *College of Bishops* in *England*, and the true *Church of England* depending upon it, are both in the *little*, but *faithful suffering Num-*

ber, and will be in those who regularly succeed them, in the Royal Priest-hood, to the End of the World.

## Some ANIMADVERSIONS upon the foregoing LETTER, and PROPOSITIONS by Way of QUERIES.

NOW, as to this *learned Person*, (who seems all along to express himself not only like a *Superior*, but with an *Air* of a \* *Sovereign Pontiff*) so warmly contending for the *inherent* and *unalterable Rights* of the Church, in *thirty nine Propositions*, concerning the *Constitution* and *Polity* of the Church, and the *dreadful Nature* and *Consequences* of *Schism*, &c. which are handed about privately in MSS. whereof *Four* have been publish'd with Respect to its *Independency* on the *State*; (which *Rights* I am for, as much as himself, and to which *Propositions*, upon a sufficient *Proof* of the

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\* He seems wonderfully affected with the Words *Sovereign, Throne, Regal, Regent, Subjects, Fidelity, Fealty, Dethroning*, and repeats 'em no less, I dare say, than twenty times in his *Propositions*, Words that are never mention'd by *St. Peter, St. Paul, or St. James*, when speaking of *themselves*, nor by *St. Ignatius, St. Clemens, St. Barnabas*, who were all so very *humble, lowly, and modest*, that they were so very cautious, (as the most learned, and most meek and modest Mr. Dodwell observes) in using the Word ἐπίσκοπος, *Bishop*, that they rather us'd the Words πρεσβύτερος and διάκονος, *Presbyter* and *Deacon*, or *Minister, Servant*. Cl. Dodw. Pa. n. ad exteros.

the main Proposition in the Case, viz. of a positive and express Schism, where he would suppose it, I could subscribe) had there been any really, and were it actually in Being now; but then as he preseth it in the foresaid Letter, to justify the late and present Separation, and to keep it on upon that Foot, I have these few Things to urge.

In Reference then to this Separation, I humbly crave Leave to know of him, how far he and his Partizans design to extend, and carry on this Separation, which he is so hot for in these his Propositions, supposing the Church in Possession, and State should never coalesce with him and his, &c. upon any such Terms as he, &c. should vouchsafe to propose, in order to an establish'd Peace and Union.

I. Whether *Natis natorum*, &c. for ever? If so, then I ask,

II. Whether he, and his Adherents, do act in this so grand and most important an Affair, bona fide, and may be taken at their Words, and depended on, as all good Christians, and especially spiritual Superiors, ought, without tricking, shamming, juggling, secret Intentions, Subterfuges, Reservations, and By-Ends? If so, then in order to this,

III. Whether they be resolv'd, as long as they live, (since Providence hath reduc'd them to the State and Circumstances of the primitive Christians, as they pretend, and hath given them, to be sure, in some Sense, (tho' not so to Flesh and Blood) a glorious Opportunity, (being disingag'd from the Temptations of the World and the Flesh) to manifest their Love and Sincerity to Christ, and his Church; Zeal for its Rights; and their Contempt of the Wealth, Pomp, and Promotions of the World, and to be most blessed Instruments, to stand up in Defence of Christ's own Authority, and



the Dowry, Rights, Prerogatives, and Liberties he hath actually invested his most Beloved Spouse with, and of setting her at full Liberty from the Yoke and Bonds, the Princes of the Earth have enthrall'd her with, and of setting her Feet in a large Room? Whether, I say, they are resolv'd to be conducted by these very Principles contain'd in these Propositions, of asserting these inherent, inalienable, and reassumable Rights of the Church, whensoever, and by whomsoever invaded? See Prop. xix. xxx. xxxi. xxxii. Which cannot be parted with, but under the Guilt of the most horrid, flagrant Sacrilege, and Traditorianism? Prop. xxxvii. If so, then,

IV. Whether it will not be an *Act* of the most execrable *Perfidy*, and a positive delivering up, or betraying the *Depositum* committed by *Christ* to his Church, to make Interest for a *Bishoprick* (after so solemnly avow'd Principles, laid down in these Propositions, so pressingly urg'd upon all Degrees of *Christians*, and particularly the *Laity*, as Proposition xxii. where the *Laity* are bound to adhere to their Rightful depriv'd Bishops and Confessors, and rather suffer Death, than communicate with Intruders; and Prop. xxvii. xxviii. xxxix. or submit to such Invasions by the State, Prop. xxix. xxxviii.) unto, or to accept of a *Bishoprick* in this Church from the State, let the Regnant Civil Powers be what they will, in Consequence of the Legal Constitution, as opposite unto, and inconsistent with the Divine, Apostolical, Canonical Constitution of the Church, and its Polity? See Prop. i. ii. iii. iv. Because it would be plainly deriving their Authority, in a great Measure, from the State, even the supremest Authority under Heaven; the Authority of the Church, nay, of *Christ* himself, the Archetypal Head or Principle of all Authority in general, and in a supereminent transcendent Man-

Manner, of *Spiritual and Hierarchical Authority*, which ought not, cannot, according to these *Propositions*, be submitted unto, without *betraying* it, in the most vile and *inexcusable* Manner; since, by such Acts, instead of enjoying her [Original] Freedom, her own Sons would, most surely, be said to make her a Slave, to the great Decay of *Christian Piety and Morals*; the endangering the *Christian Faith*; and the great *Dishonour and Contempt of Christ*, from whom our *High-Priests* claim all their *spiritual Rights*, under whom [alone] they are *supream* over the Church, which Christ hath purchas'd with his Blood; and even her *Rights and Freedom* too, Prop. xxxiii. And because such Acts would be (neither better nor worse than) a downright *betraying* [after such *Heroick Professions*] their own Order; the *Rights of the Episcopal College*; and the *Defence of the Church*, which Christ, with all its *Rights*, as well as all its *Doctrines*, hath committed unto their *Charge and Trust*, Prop. xxxvii. I say, for such Men, in such Circumstances, (after such solemn and reiterated *Professions of Adherence* to the Church's Rights; and, by all possible Means, to endeavour to *rescue* her from *Slavery and Bondage*, and to *re-instate* her in her original *Liberties and Immunities*, and to *oppose*, even unto *Blood*, such *Encroachments and Invasions*) to sue and apply themselves unto the *civil Powers*, to be elected and consecrated *Bishops*, against all the *ancient Canons of the Church*, over the *Heads of the Clergy and Laity*, would be an *Instance of the most notorious, flagrant Hypocrisy, Sacrilege, Perfidy, and downright Imposture*, that ever was acted by any that ever assum'd the *Christian Name*, like that execrable *Usurper of the See of Alexandria, George*, in the Time of *St. Athanasius's Exile*, μήτε ἐκεί βαπτισθέντα, μήτε γινωσκόμενον τοῖς πολλοῖς μήτε ἀπισθέντα ἀπὸ πρεσβυτέρων, μὴ παρ' ὁμοκρέων, μὴ ἀπὸ λαῶν,

to whose *Reproach*, 'tis said, that he was neither baptiz'd there, viz. at *Alexandria*; nor generally so much as known, nor petition'd for, or demanded, by the *Presbyters*, *Bishops*, and *Plebs*, the *Laity*. *St. Athan. Apol. ad Imp. Const.* Which was a violent *Encroachment* both upon the *Clergys* and *Peoples Rights*, and contrary to the most *Primitive Methods* of Election, to have an *Ignote*, a *Stranger*, no *Native*, and baptis'd among them, impos'd upon, or set over them, when they had Qualify'd Persons amongst themselves. *Nullus inuitis detur Episcopus: Plebis & Ordinis Consensus ac desiderium requiratur.* *Cælestin. Pap. ad Episcopos Narbon.* *Cap. V.* And lastly, because it would, necessarily, imply the *State* be to superior to the *Church*, to which indeed the *State* must, necessarily, be suppos'd subject? *Prop. ix.* If so, then,

V. Whether it would not be highly reasonable and necessary, before these *Superiors* proceed farther, to engage the *Subjects* of the *Church* to run such great Hazards, to give them all possible Assurance, by *Oaths*, *Subscriptions*, and *Renunciations*, (which was frequently practis'd in the ancient *Church*, when there were reasonable Grounds for Jealousy of sinister Practices, &c.) that they will firmly adhere, themselves, to these, and the like Principles and Propositions, and never infringe them, and act counter to them; betray these most sacred Rights, Trusts, and Depositums, by intreguing and compounding with, and suing unto, and accepting *Bishopricks* by *Conge d'Eslires*, and Grants from the *State*; but persist in that glorious and self-denying Resolution, to the End of their Days, of endeavouring to reduce this *Church* to the ancient Standard of primitive Purity and Discipline, as to the Business of Elections, &c. that the subordinate Clergy and Laity may not be lurch'd at the last; tossed to and fro by the Slight of Men, and cunning Craftiness;



*tines*; whereby they lie in Wait to deceive, Ephes. iv. 14. (For if Princes may be allow'd to have the sole Right of Electing Bishops, as by the legal Constitution of the Church of England, which is plainly own'd in Consequence of these Propositions, to be utterly unlawful, and a positive and downright Invasion of the Rights of the Church, which are, in a most peculiar and transcendent Manner, deposited in the Hands of the Bishops; and besides an Usurpation of the Rights of all Orders and Degrees in the Church: By Parity of Argument, all Degrees and Orders in the Church, may, and ought to acquiesce in such an Invasion and Usurpation, in other Instances, as well as in this, of the Election of Bishops; and then, why may, and ought not they, to submit to Lay-Deprivations, since 'tis an allow'd Maxim, that the Election and Deprivation of Bishops, equally belong unto the same Authority, whether in the Bishops, or in the civil Powers? For if, by inherent, original Right, none but the College of Bishops could elect and depose Bishops, then, by the same Reason, if the civil Magistrate can elect, the same Power can depose, let the supream Power be what it will, provided it be, *de facto*, supream, and qualify'd to enforce its own Decrees, there being no Need of any Distinction in the Case, of lawful or unlawful, since it must be all Usurpation and Invasion of the Church's Rights; and the more legitimate the Power! the more flagrant the Injustice! in Consequence of these Propositions?) And if this be but just, and so requisite, then,

VI. In Case of Refusal to give this Security, and in all Points, and in Consequence of the foregoing Principles, not to exert themselves, and act in Pursuance of such inherent independent Rights and Authorities, as Primitive Bishops did in Times of Danger, Troubles, and Persecution, even at the Pe-

ril of their *Lives*, by taking Care of their *respective Charges and Flocks*, by *Residence*, and *administering* divine Offices upon all Occasions, as *Prayers, Preaching, Sacraments, Ordinations, Confirmations*, making *Provision* for the *Clergy*, the *Poor*, whenever any Opportunity presented it self? Whether, I say, upon such *Refusals* and *scandalous Neglects*, the *Subjects* of the *Church* are any Ways oblig'd to adhere to such their *depriv'd Bishops*, (merely to keep up *Claims*, which they no Way merit, by *doing nothing*, but, by all the *Laws* of the *Church*, *forfeit*, even whilst they do not so much in *God's* and the *Church's* Account, as deserve the very Name and Compellation of *Bishops* or *Shepherds*, as ceasing in Reality to be such, being \* no *Shepherds*, *Ezek. xxxiv. 4, 5, 8.*) at the *Peril* of their *Lives*, as *Proposition xxii.* at the *Peril* of their *Souls*, *Prop. xxxix.* tho' the *Spirit* of *God* saith, they are no *Shepherds*! no more in this Case, than if they were *dead*! and upon *Supposition* of this their *moral Death*, (as not to act when they may, tho' with *Hazard*, and to *refuse* to do so, is equivalent to *not to be*) shall the *Subjects* of the *Church* be held in *Bondage* and *Vassalage* to them, notwithstanding, and have no *Liberty* to *provide* for their *Souls* Health in the Case? Shall they live like *Heathens*, without *Holy Offices, Sacraments*; without *Divine Worship*, and no *Remedy*, no *Help* in the Case? Shall the *Pastors* be at full *Liberty* to consult only their own *Ease* and *worldly Interests*, (for, by the Way, here's not one

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\* So Mr. Kettlewell. — And if they neglect, by due Ministrations, to feed them in these Cases, where they are in so great Want to be fed, he tells them, they are no *Shepherds*, but that his *Flock* is without a *Shepherd*, *Ezek. 34. 5.* *Christ. Comm. Pt. 1. C. 3. p. 21.*

one Line in all these *Oraculous Propositions*, concerning the *Duties of Bishops*, I mean of their *reciprocal Duties* to their *Flocks*, after their unjust *Deprivations*, but only of their *Flocks* to them, in adhering to 'em, to make them look like *Persons of Interest*, and Esteem amongst their *People*, in order to keep up their *Claims*; render their *Successors* odious and *unuseful*; and consequently to *deprive* their *Flocks* of that *Bread of Life*, (that, out of mere *Resentment* and *Invidiousness*, they would rob them of, and *snatch* out of their *Mouths*, rather than, as their *Duty* requires, to *afford* it them, hereby *sacrificing*, solely, to their own *Nets*) not caring what *Detriment* their *Flocks* suffer? No! they must be *Victims*, ready to be *sacrific'd* at all Times, for their *Sovereigns Claims* and *Rights*; and their *Sovereigns* lay heavy *Burthens* upon them, that they will not touch with the least of their *Fingers*! they must *perish* for their *Sovereigns*, and their *Sovereigns* do nothing at all for their poor *Vassals* and *Subjects*! and no Help, no Remedy? But if there be, then,

VII. What shall hinder, but they may join with the *Publick*, in such a Case, however it might have been otherwise? All the *Bishops* and *Priests*, now becoming *ipso facto*, *Rightful*, *Genuine*; their *Administrations* not only *valid*, but absolutely *necessary*; because, otherwise, there would be no *Church of Christ* amongst us? And if so, then,

VIII. To what End this *Separation*, when there is not one single *depriv'd Bishop*, *residing*, as a *Principle of Unity*, unto his *Diocese*, and acting in his own *District* at this Day, in the whole *Nation*, and consequently no *depriv'd Bishop*, *claiming*, *officiating*, or giving any *Opportunity* to his proper *Subjects* of adhering or resorting unto him for *Communion*, and challenging their *Obedience*, or *edifying*,



fyng, or taking any Care of them, no more than if they were in another World? If so, then,

IX. Whether or no, by such Conduct of the *depriv'd Bishops*, it be not *manifest*, that there can be no such Thing as this *Writer's* suppos'd *Schism*, since such *Non-acting* must necessarily suppose, either, in a truly *justifiable* and *laudable* Sense, an *Acquiescence* or *Cession*, (for the *Good* of their *Flocks*, to prevent *Schism*, and to preserve *Unity*, and so to provide for their *Edification*) or *Direrliction*; by both which Means, the superinduc'd Bishops become *Legitimate Pastors*, or (what is by no Means capable of any *Apology* or *Excuse*) they render themselves guilty of *scandalous* and *incapacitating Neglects*? By which, long continu'd in, they cease to be *Bishops* of their otherwise *proper Districts*, if they please to call 'em so, and their *Subjects* consequently *discharg'd* from any farther Obligations of *Adherence* to them, and so the *Occupants*, by all these Means, become the proper *Pastors*, or *Possessors bonæ Fidei*; as having none to claim against them, and so vested with a lawful Right to challenge the Obedience of their respective *Flocks*, and, reciprocally, these *Flocks*, to claim their Care over them? Thus the pious and pacifick Mr. *Kettlewell*, in his Treatise of *Christian Communion*, Part III. Ch. I. p. 10. "If he [the Bishop] quits his Right, and Relation to them, [his Flock] and gives up by his own Resignation, they are no longer bound to adhere to him. For these Unions and Dependences are contracted by the Consent of Mens own Wills, and are kept up betwixt these Heads, and Members, not by natural, but voluntary Communications. So that if a Bishop throws up his own Relation, and will no longer preside over them, as Head of a Church, they are no longer bound to keep in Dependence and Subjection, or to stick to him, as Members thereof.

Now,

Now, I would fain know, whether a *Dereliction* of a *Diocese*, *Absence*, or *Non-Residence*, without reasonable and necessary Causes, and a *total Neglect*, for *eighteen Tears*, or more, doth not amount to an *implicit Renunciation* at least, (which is sufficient in the Case in Hand ?) or at least, whether in Consequence of the *Canons* of the *Church*, it doth not amount to a most compleat and full *Prescription*, against all Possibility of an *effectual Claim*? If not, I cannot divine what is? If so, then,

X. Whether there can be any Grounds, or the least Pretence of a *Necessity* for our *Author's Conclusion* in the End of his *Letter*, viz. "That the true *Regent Church*, or *College of Bishops* in *England*, and "the true *Church* of *England* depending upon it, "are both in the little, but faithful suffering Number, and will be in those, who regularly succeed "them in the *Royal Priesthood* to the End of the "World? When 'tis plain and evident, that according to all *Catholic Principles*, what he calls *Regent Church*, *College of Bishops*, and *Royal Priesthood*, are mere *Chimara's*, and *Non-Entities*. Here are no *Bishops*, no *Districts* or *Titles*; no *Flocks*, or proper *Subjects*, but only One pretended *Principle* of *Unity*, without one single *Presbyter*, whom he is willing to own, near him, where he is presum'd to exert his *Authority*, or to act, that properly belongs to him, whom he can truly call his *Presbyter*; nor no *Plebs* to communicate with him, that are truly his, unless his *Domesticks*, or private *Family*: No *Assembly* for publick Resort, no *Consistory* of *Presbyters*, or *συνοδος* but who belong to other *Dioceses*, if any, whom by the *Canons* of the *Church* he cannot regularly receive, without the express Consent of their respective *Diocesans*; none of his own *Presbyters*, to keep up the Face of an *Altar* for him where he is, or elsewhere, but such

such as *communicate* those, who *communicate* with *Schismatics*, and by *Catholick Principles*, and, particularly, those our *Author* insists on, must, *ipso facto*, be *Schismatics*, and *self-condemn'd*, and *denounc'd* so by their own *Principles*, they so lightly and notoriously violate, if they will be determin'd by those very *Principles* of the first three *Centuries* from *St. Clemens*, and *St. Ignatius*, &c. and *St. Cyprian* to the Time of *St. Athanasius*, the *Standards* of truly *Catholick Principles* and *Discipline*, that can only be insisted on, if any, to justify their *Separation* from the publick *Communion*, which necessarily imply, that whoever knowingly communicates with a *Schismatick*, is a *Schismatick*, by that *Contagion*, which is suppos'd inseparable from *Schism*. Which being the Case of many of his adventitious or extraneous *Presbyters*, as well as his own, if we must look upon him, as the sole *Principle* of *Unity* to the *Church of England*, consequently it follows, that he, and all his *Adherents*, by this *Doctrine* of *Contagion*, must be all *Schismatics*, by their mutual and reciprocal *Communions* with each other; and it being more than probable, that no one of the separate *Assemblies* is free from this *Contagion*, and over and above, that most of his *Adherents* from extraneous *Obediences*, or *Districts*, from what he pretends to claim, equally with him, *Deserters* of their proper *Charges* and *Deposits*? And if so, then,

XI. Whether the *Author* of these *Propositions* had any just Reason, upon so slender *Grounds* and *Surmises*, to determine so positively and dogmatically, as he doth, that the *Church of England*, as at present constituted, is *Schismatical* from *Head to Foot*? That all her present *Bishops* are *Corrups*, and *Princes* of *Schism*, from whom the *Lord's People*, by the *Laws* of the *Gospel*, and the *Doctrine* of the *Catholick Church* ought to separate at the *Peril* of their *Souls*.  
That



That the Rightful Bishops that join in Communion with them, become Collegues in Schism, and forfeit their Rights, &c. That God ratifies nothing in Heaven, which they act in his Name upon Earth; is not oblig'd to hear their Prayers; that they can claim no Benefit of his Promises, &c. In short, that the Prayers of such Bishops, are Sin, and their Sacraments [*i. e.* of Baptism, and the Lord's Supper] Sacrilege, (by the Way, our Author is Cyprianick to a Tittle, the Principles he insists on, truly Catholick, tho' misapply'd) and that their Abbe-  
 rents, tho' they should suffer Martyrdom, would not be accepted by Christ, or rewarded? But if all this be *gratis dictum*, because there are no opposite Altars; no *Anti-bishops*; because, literally and strictly, there are no Bishops in the several Districts, claiming in a Canonical legal Manner; acting and holding opposite Assemblies; confirming and performing such Functions, as must imply their acting counter to the local Bishops in Possession; nor any where, that I can hear of, truly Catholick Assemblies, but either promiscuous, or held by Presbyters, who either make no Scruple of communicating with those who join with Schismatics, and of admitting them to the highest Acts of Communion, and that, occasionally, or of officiating, occasionally, in publick schismatical Churches, (tho' some of these present Presbyters, at this very Time, are the most zealous against closing, or making up the Breaches of the Church; the fiercest Champions for the Cause, to which they daily act *Antipodes*, and betray and prostitute, as I'm very well assur'd, by frequent, if not daily communicating with Schismatics, in their own Houses, who scruple not to go to the Churches and communicate with the Publick, occasionally, and never frequented the separate Assemblies? ) If so, then,

XII. What Necessity for a *Succession* to a *vacant Bishop* (if he must be your *Principle of Unity*, in *Opposition* to the *Publick*, against all his former *Principles*, if they may be known by his *Practice*) of *Vacants* to a *Vacant*, that hath neither a *Flock*, nor if he be yours, any *Claim* to a *Flock*; to one who hath not only *relinquish'd* his *Flock*, and if yours, *neglected* it; but even when *petition'd*, and *desir'd* most earnestly, *refus'd* the taking any *due Care* of it, or such *Care*, as cannot suppose him to make the fairest *Construction* of it, (to be the *Canonical* and *Genuine Pastor* of it) but so far *relinquish'd* it: If he must be a *Principle of Unity* to some, *nolens volens*, he cannot be a *Principle of Unity* unto, or *Bishop* of his former *Flock*, but a *Bishop* of a new *Diocese*, having a new *Presbytery*, a new *Plebs*, or *Laiety*, new *Assemblies* under his *Superintendency*: But he cannot be a *Bishop* of two, or five and twenty *Dioceses*; he cannot have two *Flocks*; so that by pretending to two, he hath none, because the *Acceptance* or *Possession* of a *Second*, voids the *First*; but if it be really gathering up a *Flock* out of other *Dioceses*, against all the *Laws* of the *Church*, and hereby *usurping* upon, and *invading* the *Rights* of other *Bishops*, it's all mere *Nullity*, and consequently cannot have *Successors* to *Usurpation*, *Tyranny*, and indeed to *nothing*. But if, after all, he shall think fit, if, in good Earnest, urg'd to it, as indeed he ought to be, to *declare* himself, and should at length lay *Claim*, nay, could not, to neither; or *deny*, that he pretends to any *actual Jurisdiction* in any particular *District*: What *Grounds* for this *chimerical Succession* of we know not who? And yet, I am morally certain, were the Thing *press'd* home upon him, and charg'd upon his *Conscience*, all would come to what I have urg'd; and, in the mean Time, without any *publickly avow'd Declaration*, to signify his  
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Mind and Resolution, to *exert* his Office, and to demand the Obedience of his presum'd Subjects, to all truly concern'd, (which, by the by, none are oblig'd to suppose or imagine, after so long *Non-Residence, Cession, or Dereliction*, he can be qualify'd to reassume) none can be thought culpable in the least Respect, if they have submitted themselves *elsewhere*, or *blam'd* for providing for their own Safety and Edification, by complying with those only Means, the Divine Providence had afforded them. So that all these *Declarations* are too late, having no Obligation or Force in them; even such as no *Canons* of the Church will allow of in the Case, because they suppose Persons, guilty of such gross and long Neglects, altogether unqualify'd to enter again upon so sacred and weighty a Function, by such an Experience as is incapable of Confutation? And if this be truly the Case, then,

XIII. By what Authority can any claim, upon such a Bishop's, or such really vacant Bishop's Demise, since there is, as hath been prov'd, an actual, unexceptionable Succession, in actual Possession, against which, these can lay no Claim, unless such Bishop or Bishops, who had, actually, dropt their Claims, upon various Accounts, and upon those very Reasons could not transmit a Claim they had not themselves, nor by any Canons of the Church, are empower'd to constitute or appoint Successors to themselves, living or dying, Can. Ap. LXXVII. Concil. Carthag. Can. XXXII. Concil. Antioch. c. XXIII. can be imagin'd to leave Successors behind them, to claim, as deriv'd from them, the Obedience of Subjects, that know nothing of the Matter; Subjects, they dare not challenge, or even notify themselves unto, in any such manner, as may oblige 'em in Conscience to receive 'em?

Thus far I have, in as few Words as I could, consider'd the Propositions, you thought for-mate-



rial to my Purpose; which I must tell you, once more, I could readily set my Hand to, upon the fore-mention'd Conditions, *viz.* upon the *positive Proof* of a *Schism*, and upon the Supposition of the *ejected Bishops*, *canonically* and *primitively*, insisting upon their *Rights*, upon true and substantial *Motives* for the *publick Good* and *Edification* of their *Flocks*, (and not merely for the sake of their *personal Interests*, to the infinite *Damage* of their *Flocks*, as some really, tho' weakly, and in a most *inconsistent Manner* do) and behaving themselves with *primitive Courage*, *Charity*, *Zeal*, and *Disinterestedness*, upon the Supposition of an *absolute Necessity* for so doing; when a *contrary Conduct* would infallibly *convict* them of *betraying* their *grand Depositum*, and of *postponing* *Christ*, his *Religion*, their *Duty*, the *Church*, the *eternal Salvation* of *Souls*, and *Heaven* it self, to their *temporal Interests* and *Persons*.

I readily own likewise, That the *unjust Deprivation* of a *Bishop*, whether by a *Lay*, or an *Ecclesiastical Power*, was always look'd upon by the *Primitive Church*, as a *sufficient Cause* to ground a *Schism*, *viz.* upon the *Election* and *Consecration* of another, into the *Place* of the *unjustly depriv'd*; and the *Deposers* and *Intruders*, and *Compliers*, justly charg'd with *Schism*, and *separated* from, whilst the *depriv'd Bishop*, by the firm *Adherence* and *Encouragement* of his *Flock*, found it *necessary* for their *Good*, to insist on his *Rights*, and so was *resolv'd* to *persevere* in the *Exercise* of his *Function*: But never! when the *Rightful Bishop*, by any overt *Acts* of his, or a total *desisting* from his *Duty*; too long *Absence* and *Distance*, gave *Demonstration* to all Men, that he did not, nor could, indeed, thereby *intend* or *design* to *oppose* his *Second*, or *refus'd* to do any *Thing* that might look like an *Opposition*, or might intimate, that he would *re-enter* upon his *Charge*, either

ther by *Connivence, Secession, Translation, or Death* of his *Intruder*.

By such *Conduct* as this, on the contrary, his *Flock* had all the Reason in the World to *construct* it as a *Cession*, and a *direct* and *positive* *Postponing* whatever was *personal* or *private* to the *publick* Good and *Emolument* of his *Church*, (to *prevent* *Mischief* and *Damage* to his *Flock*, of all *Kinds*, either from *external Force*, as *Persecutions*, or from *internal Dissentions*, as *Schism*, and all the damnable *Effects* of it) which *Consideration* of the *publick* Good, at all *Times* ought, and will certainly take *Place* in the *Breast* of a *good Shepherd*, upon all due *Occasions* and *Emergencies*, especially when there's a *Prospect* it may be so *secur'd*, and even better, by the *Second*, than the *First*; and when he hath sufficient Reason to fear, that his *acting* might occasion greater *Mischiefs* to his *Flock*, than *real Advantage*. So that in such *Circumstances*, to do otherwise, would be, apparently, to *act* the *Part* of a *Mercenary*, and, by no Means, of a *good, tender-hearted, and a trusty Shepherd*.

I shall close these *Animadversions*, with two or three farther *Queries*. Then,

XIV. Whether, when a *Bishop* *deserts* his own *Diocese*, (I call it *Desertion* or *Dereliction*, when no lawful *Causes* drive him away) and fixes in another's, and there gathers *Presbyters* and *People* out of others *Obediences* from all *Parts*, (many of these *Presbyters*, *Deserters* of their *Charges* like himself) and becomes an *Head* of *Unity* to them, whilst he pretends a *Right* to his former *Diocese*, he doth not, *ipso facto*, become an *Head* of two *distinct and opposite Bodies*; and so, by all *Rules*, as hath been said, forfeits his *prior Diocese*, and all *Right* unto his *late Subjects Obedience*, and, consequently, they are not hereby *discharg'd* from

all Manner of Relation and Submission unto him?  
And if so, then,

XV. Whether, by this very *Act* of his, he doth not likewise become a *Schismatical Head* or *Principle*, and so guilty of the *Violation* of the *Unity*, (by entrenching or entring upon the *Jurisdictions* of his *Compeers*, over whom, as such, he cannot have any *probable Pretence* or *Colour* of *Superiority*; because, by this *Act* of receiving, under his *Jurisdiction*, the *Presbyters* belonging to other *Bishops*, and setting up an *Altar* in *Opposition* to their *Altars*, and by virtually and consequentially absolving them from their *respective Obediences*; dispensing with their *Oaths*; encouraging *Desertion* and *Rebellion* to their *Canonical Superiors*, he doth involve them in a *positive Schism*; he becomes an *adulterous Head*, an *Episcopus Episcoporum*, Bishop of Bishops, an *Head* of an *extraneous Body*; and consequently, by this *Act* of his, all his former Subjects are not only at *Liberty* to provide for themselves, but even oblig'd in *Conscience* to *withdraw* from him, lest, by their *Adherence* to him, and *Communion* with him, they become *Schismatics*, since, by the *Apostle's Advice*, they are to *avoid those who cause Divisions*, Rom. xvi. 17. and to *withdraw from every Brother that walketh disorderly*, ii. Thess. iii. 6. and so all the ill Consequences of *Schism* enumerated by this *Author*, Prop. xxxix. will, and must rebound upon himself and his imaginary *Principle of Unity* to a *new Church* of *England*, and all that *adhere* unto, and abet the *present Separation* from the *Publick*, if they must needs insist upon these *Propositions* for their *Justification*, tho', at the same Time, I am satisfy'd, for many Reasons given already, that neither Side have been *schismatical* (unless) 'till of late; and that if there be a *Schism* at this *Present*, I cannot but ascribe it to the *Author* of these

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*Propositions*, as the principal Cause, if not sole procuring Cause, without whose *Interposition*, *Importunity*, and *Indefatigableness* in obstructing and opposing all the *Motions* that have been made for *Re-union*, it had been prevented, and Peace restor'd to our *Israel* ere now, if not long ago. Of whom it may be said, as *Cyprian* of *Novatus* of old, *Curius semper ut prodat, ad hoc Adulator ut fallat, nunquam fidelis ut diligat* — *Hostis quietis, Tranquillitatis Adversarius, Pacis Inimicus*; — and, in a great Measure, what follows may be truly apply'd unto him, and some of his *Partizans*, — *Qui in ipsa Persecutione ad evertendas fratrum mentes alia quædam Persecutio nostris fuit*. Therefore let him, if he persists in undermining the Church, and enlarging her Breaches, take what follows in the same *Epistle*, — *Solus poterit de Ecclesia ille discedere; solus, Episcopis Derelictis, cum Schismaticis & Hæreticis in furore remanere. Ceteros vero nobiscum ADUNABIT Dei Patris Misericordia, & Christi Domini Indulgentia, & nostra Patientia*. St. Cypr. Cornelio Ep. LII.

Thus, Sir, have I given you my Sentiments at large, with Reference to what hath been, hitherto, call'd a *Schism*, and believ'd to be so, by very many Persons, even of excellent Learning, Piety, and many other truly admirable Qualities, sufficient to endear them to all sincere Christians, but hitherto impos'd upon, by the *Insinuations* of some few crafty, ill-designing Persons, for their own particular private Interests, as you cannot but be well aware of, by your constant and long Conversation with them, and strict and narrow Observation of them, which hath most justly given you Offence, and scandaliz'd you at their Proceedings. I could name some of very great Worth and Fame, that have been deluded and wheedl'd by them, to give Countenance and Assistance to their political Designs, under the Notion of de-

*fending* what they call their *glorious Cause*, and the *best Cause* in the World, and so I believe it in the Sense, many excellent Men have been prevail'd upon to engage in it, but yet to my own Knowledge, I'm able to prove, it was not what these *Politico's* aim'd at, but a *sordid, mean, and despicable Cause*, that a *modest, honest Man* would blush at; the *good Cause*, was only the *Stalking-Horse*, to shelter the *crafty Fowler*, 'till such Time as he should make sure of his *Game*; and to make a *Noise* with, to make some certain *Persons* look considerable: But as to the *Cause*, it hath been all *unravell'd*, the *glorious Catholick Principles* dropt a long Time ago, by some, who, when Time was, would soon have laid, upon the least Suspicion or Jealousy of them, *Am I a Dog?* &c. But the Case is even so, when they come to the *Touchstone*, they are of the same *Alloy* with those very Men they exclaim against, and can be very easily contented to receive their *Sovereign Authority* from the same *polluted Fountain*, tho' they make such solemn *Professions* and *Declarations* of their *Sincerity*, in resolving to acquiesce in nothing less than the *Reduction* of all Things in the *Church*, to their *Originals*; by pressing *Primitive* and *Catholick Principles*, so eagerly, upon the Consciences of their *Adherents*, whilst we find these very *Principles* dispenc'd with, or rather *prostituted* and *violated* every Day. So little Hopes have we of ever seeing that most *Christian Option*, of a most *learned* and *pious Person*, take Place, *May all at length, return to a Love of Unity, and an Abhorrence of Carnal Politicks.* ——— *When shall we again return to our former Communion?* ——— *When shall we, on both Sides, instead of Upbraidings and Reproaches, remove all just Occasion of Reproach, and return to a noble Emulation, who shall do most for a solid Peace, by Principles?* I say, there's small Hopes of ever uniting upon *Catholick Principles*, since that *Party*, who pretend it to be in their *sole Power*, to give *Peace*, have of late exchange'd *Principles* with those they have made their *Opposites*, and taken up the *Reverse* of those *Principles*, which have been so successfully *propagated* amongst some, who seem'd, for some Time, *averse* to them; and write and discourse one Thing, and, *under the Rose*, practise the contrary; and yet, upon these *inconsistent* and *lubricous Principles*, oppose themselves with their utmost *Strength* and *Diligence*, so far as they dare, to all *Designs* of *Re-union*, for some *selfish, politick Reasons*, and yet even intend to do the very Thing they at present *refuse*, when the Time shall come.

Since then we have no *Hopes*, that these *Persons* will be brought to any good Temper in the Case; that there's no beating

beating of them off their *Politicks*, that they cannot be prevail'd upon by all the fair Means imaginable, *Entreaties*, *Perswasions*, *modest Representations* of their *Self-contradictions*, *Inconsistencies*, and even downright *Prevarication*, which occasion such notorious *Scandals*, in the Judgments of the most *sober* and *judicious* Persons, that have all along adher'd to them; nor the *Dangers* they expose their *Adherents* unto, in general, as well as our most *sacred Religion*, and *Church* it self. Hence we may see the *absolute Necessity* of re-uniting with the *Publick*, even in Order to preserve our *Church*, and to prevent the Design of her Enemies of all sorts, and the *Necessity of the Times*, to which our *pious Ancestors*, and *Predecessors* in the Faith, always had an Eye, according to that of St. Cyprian, (*Postea tamen sicut Collegii Concordia, & colligendæ fraternitatis medendi vulneris Utilitas exigebat, Necessitati Temporum succubuisse & salutem multorum providendum putasse, &c.* St. Cypr. ad Anton.) and even to the *Universality*, or greater Numbers, and the *publick Good* of the *Church* in some Cases, whatever our Author urges, as to the *little Number*, and the *Good* of a *Few*, in some Papers of his, I have by me, which will not reach the Case in Hand, because misapply'd to my Knowledge, to quite different Subjects, and upon quite different Occasions.

But if, after all, it should be demanded, Why no Mention of these Things sooner? The Answer is very ready and obvious, because we were no sooner appriz'd of them, because we took up all on Content, for a considerable Time; and in modest Submission to those, of whom we had entertain'd a very profound Veneration, as to their Integrity, as well as Learning, and rather confided in their Judgments, than our own; and chiefly, because many Matters of Fact were conceal'd from our Knowledge, which were of the greatest Importance in the Case, and were the very *Fugulum Causæ*, with which, had we been acquainted sooner, we must have been put upon this Disquisition sooner; the Question was, *nondum eliquata*, as St. Augustine saith, upon another Occasion, and we could not come to the exact Acquaintance with it, *donec Deus revelaverit*, as he saith in the same Case, 'till Providence gradually led us into the Knowledge of it, with many Circumstances of very great Moment, as this Affair, which have been insisted upon at large in these Papers: But that which gave the great Occasion for looking more narrowly into this Matter, so nearly concerning the Church, and our greatest Interests, was the notorious Inconsistency, Prevarication, and Duplicity, we could not but see and consider, at last, in some of our Superiors and Ring-leaders, both as



to Principles and Practice, which destroy'd all Unanimity, Harmony, and Uniformity amongst us. Some insisting upon the Cyprianick Principles; some upon the Legal Establishment; others upon Erastian Principles; some upon a Miscellany of both; some separating totally from the publick Communion; others constantly communicating with it; others occasionally; some allowing all Ministrations in the Publick, valid; others condemning them as Nullities, and sacrilegious; some separating themselves from both publick and private Assemblies; some separating, only, upon the Account of the State; others, only, upon Account of the Church-Point; others, merely, out of Resentments for Injuries done them; some refusing to communicate in mixt Communions, where any were admitted, who communicated with the Publick, or Schismaticks; some for propagating a Succession of Bishops, to head and continue the Separation; others against it, but to let it drop, upon the Demise of our depriv'd Bishops; some for continuing it upon the Foot of Presbytery, till we could get new Consecrations, some Way or other; others for continuing the Separation no further, than 'till the Demise of the present Presbyters; some denying the Validity of Baptism administer'd, even in the greatest Necessity, by the Parochial Ministers; others allowing it; some asserting Communion with Schismaticks, to be communicating with the Devil; others not; some for Fear of a Necessity of separating de novo, in a short Time, upon Account of the Introduction of Innovations they dreaded; others on Account of Worldly Shame and Reproaches for not doing it sooner. So that it's but high Time, and highly reasonable, to lay all these Confusions and Contradictions to Heart, and to bethink us of Re-uniting, to prevent the dismal Prospect of all those Evils, that these Confusions and Differences amongst so small an Handfull of People may occasion; especially having wasted so considerable a Part of Life, so fruitlessly, and seen all these well intended Designs, however mistaken, dash'd in so short a Time, since the whole Conduct of Affairs has devolv'd into the Management of such, who are govern'd by no steady Principles or Resolution, let them be who they will, but merely by the various and changeable Influences of Intregue and Policy, Artifice and unsteady Craftiness, naturally assuming all manner of Shapes and Airs to compass its popular and ambitious Designs and Interests, by accommodating it self to all Humours and Principles, as fit Occasions offer themselves, indulging and dispensing, and swimming with all Persons of Influence and Interest.

But I (who am at so great a Distance, of so small Interest to penetrate into the Depth of these Arcana Imperii)

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need not enlarge upon these Things any farther with you, Sir, who have furnish'd me with so many Hints in Reference to this great Concern, we have dwelt so long upon, and, by this Time, I question not, are able to supply a great deal of fresh Matter, from many late Observations you have so much Opportunity to make, being so near the Fountain's Head. All I shall farther add, is, that it's never too late, if we have Time sufficient allow'd us, to do our Duty, and the Unity is a Point of too sacred and tender a Nature, and too important, as being the *unum Necessarium*, the one Thing necessary to secure our grandest Stake, and too momentous to be trifl'd with, and (as the greatest Depositum) to be sacrific'd to Infidelity and Politicks, Ambition and a foolish transitory Interest; and least of all, to the Lust, Arrogance, and Ingratitude of any one or two Men in the whole World, who value not setting the whole Universe in Flames, and the Destruction of Myriads of Souls, only to be Sovereign, and to lord it over Christ's Inheritance. Therefore better late, than never, and the sooner the better, if we value our selves, or our Posterity; the Peace and Prosperity of our Zion; and the eternal Happinens of our own, or of others Souls, for which we are equally concern'd.

Here, Sir, I thought to have put an End to my Animadversions on these Propositions, but looking over some of my Papers, I find I should be guilty of a considerable Omission and Prejudice to the Cause in Hand, should not I insist upon a fresh Topick, which I have not long since observ'd in a very learned Book or two, which justly claims a Place in our Consideration, which shews, that Truth and Charity will be uppermost sometimes, when we least dream on't, and break in upon us, at certain Intervals, to the Frustration of our best-laid Designs that we are even the most intent upon, that are inconsistent with them.

That which I mean, is what may a little surprize you, viz. this very Author's giving up the Cause he's so eagerly contesting for, in the Conclusion of his Propositions, by owning the Church of England in Possession to be a true Church, i. e. Catholick and not Schismatical, notwithstanding his heavy Charge, Prop. xxxix. and thereby demonstrating to all the World, that it's merely Humour and Peevishness, not Judgment, Conscience, Conviction, that render him so averse to Re-union, because when sedate and compos'd, and in his right Mind, and a little diverted from the disagreeable Object, he's all Obligingness, Love, and Charity, and Union it self.

This I shall make clear and evident from several Passages out of some later Writings of his, than these Propositions.

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As first, by his recommending the Devotions in the ancient Way of Offices, publish'd by himself, to the Use of the religious Societies of late Years, set up chiefly by the Zeal of some particular Persons at the Head of this National Church, or publick Communion, (which he positively condemns as *Schismatical*, Prop. xxxix. and of no Influence as to Edification and Salvation, but the direct contrary. His Words are these, *But of all others, none have it in their Power to practise this most delightful Way of Worship in the Heaven-like Fellowship of alternal Devotion, to so much Advantage as the religious Societies.* ——— It is to the Votaries of these, and such like Societies in Colleges, Cities, and Families, that I particularly recommend this Book of Devotions, Preface, &c. Now, I leave it to your Judgment, nay, of some of the meanest of the Laity in the Separation, who generally, to my Knowledge and Observation, are very well acquainted with the Principles of the Separation, and undoubtedly are the most tight and sincere Part of it. Whether this Address is not giving up the Cause he is so stiff for, by owning them to be religious Societies, which implies them to belong unto, and to be Members of the true Church of Christ; out of which, there cannot be Religion or Piety in a strict and proper Sense, *Schismaticks* and *Hereticks* being look'd upon, by the primitive Church, as *Atheists*, devoid of all true Piety or Religion, and *Profane*, as hath been remark'd already in the foregoing Letter, and whose Prayers, Piety, Religion, divine Offices, are abominable unto God, and all in vain, as he saith, Prop. xxxix. --- So that here's *Inconsistency*, *Self-Contradiction*, *Prevarication*, and *Perfidy* with a Witness. Here's the glorious Cause, the Church, the Unity given up, and most civilly and courteously complimented away all at once! But if you think I strain too hard, I'll engage he shall make amends for it in Words, as express, as can be written, if we may take him literally in any Thing he writes.

Afterwards then in the same Preface, " He recommends it again, to those, who cannot have the Benefit of publick Instruction in the Churches, or cannot have it so daily and constantly as the Necessities of their Families require. Such are they, who live at a great Distance from Churches, to which Access is difficult in Winter. Such also, who have the Misfortune to live in spiritual Deserts, which Sacrilege hath made in several Places, where, for Want of Maintenance, there is an insufficient Clergy, or, it may be, none at all. Same Preface.

Now, was there ever such an Instance of *Duplicity* and *Insincerity* to be found in all the Primitive Times of the Church,



Church, amongst the St. Clement's, St. Ignatius's, St. Cyprian's, &c. of recommending *Forms of divine Offices to Schismatics*, forsooth, for their farther Progress and Improvement in all Godliness, &c. Is this not plainly to reconcile Christ and Belial, and to establish a Communion with Light and Darkness, and to make Unity and Schism equally the one and the same Way to Heaven? If so, where is the Schism now, and what's become of the xxxixth Proposition? What should hinder our Re-union? Where lies the Difficulty or the Obstacle?

But this is so concerning a Topick, we must not dismiss it yet. Therefore, for a farther Discovery of the Craftiness and bedging Humour of this cunning Gamester, I shall desire you to consider some more of his Inconsistencies, as his Addresses to a Schismatical Clergy, to insist upon the Dignity of that Priest-hood, which he at other Times nullifies, as Prop. xxxix. To study be good Confessaries, &c. the Efficacy of whose Absolution he denies, as well as of other Sacerdotal Acts done by them, &c. which Clergy he calls *venerabiles Praefules*, -- and *Sancta Ecclesia Pralatos & Clericos*, venerable Bishops, Prelates, and Clergy of the holy Church, and prays, that all these venerable Fathers, and his Lords, may daily make Proficiency in Christ Jesus our Lord. *Opto enim & ut ipsi omnes venerabiles Patres, & Domini mei cotidie proficiant in Christo Jesu Domino nostro, & ut Ecclesia sancta corpus eorum temporibus ordine congruo corroboretur, & firmo pacis fadere jugiter perfuatur*; and that the Body of the Church may be united and strengthen'd in due Order, and always enjoy a firm and solid Peace, which he expresses at the End of his Preface, in the Words of Hugo Flariacensis, which he makes his own. And then in his Preface to the Devotions, submits himself to the Judgment of this very Church, if he acts sincerely with those, he addresses himself unto, without mental Reservations. But if any, saith he, so weak as to think it superstitious, or otherwise blame me for recommending the Practice of them, (viz. Commemorations of the Dead) I am content to take all the Blame upon my self, and answer for it to God and the Church.

Again, how consistent that Option of his, of a farther Reformation in this national Church, as to the multiplying of Dioceses, Parishes, Churches, Augmentation of Livings, with which he concludes his Preface to his several Letters. "Could I see these Things done; Patronage of Ecclesiastical Livings reform'd and regulated as a pure Trust, and secur'd from simoniacal Contracts ----; Penitential Canons, with an Office for reconciling Penitents, made in Convocation ---; Dr. Prideaux, Dean of Norwich's Proposal enacted,

“ enacted, for incorporating the *Bishop* and *Clergy* of every  
 “ *Diocese*, to provide for their own Poor ; I should then say  
 “ with Joy, Lord, now lettest thou thy *Servant* depart in  
 “ Peace, for mine Eyes have seen thy *Salvation*. If this *Author*  
 means this, *bona fide*, sincerely, as far as these Words  
 may be constructed to signify his Sense, as terminating on  
 the Church in Possession, then, I say, all good *Christians* are  
 bound to honour him, for this singular good *Advice* and *Op-*  
*tion*, and to concur with him in it, as a real *Friend* unto,  
 and *Member* of the *visible* known Church amongst us, as im-  
 plying he is in perfect *Charity* with her, and a *Well-wisher*  
 to her *Peace* and *Union*, and consequently for the *Re-union*  
 of all with her, who have kept at a Distance from her so  
 many Years, and praying for her *Prosperity*, as an *Accessi-*  
*on*, nay, *Completion* of his Joy ; in an *Extasy* of which,  
 he desires to expire. Otherwise it's inconsistent with *contra-*  
*ry* and *opposite* Principles, and would be neither good *Ad-*  
*vice*, or a *Christian Option*, upon a Supposition of the *visi-*  
*ble* national Church's being a false *Schismatical* No-Church.  
 Such sort of Reformation would but only adorn the *Adulte-*  
*ress*, and give new Force to her *Charms* and *Effascinations*, to  
 the *Perversion* of greater Numbers of well-meaning People,  
 by involving them deeper in the *Schism*, and obstruct her  
 farther Reformation, as to whatever else is amiss in her. It  
 would be out of Order, and beginning at the wrong End ;  
 beginning where he would have them, would be only *paint-*  
*ing* and *varnishing* over the Harlot, the *Schism*, and gilding  
 the *Poison*, and clinching the *Separation*. Whereas the first  
 Thing (to begin orderly) is to restore *Peace* and *Union* ; to  
 purify the publick Offices of all the *Abuses* and *Corruption*  
 that have crept into them ; to compose penitential *Canons*  
 for all sorts of *Delinquents*, since the *Abomination* of *Deso-*  
*lation* was set up in the holy Place ; to draw up *Forms* of *Re-*  
*conciliation* of *Hereticks* and *Schismatics*, *Renunciations*,  
 and to alter the *Dates* of the late *Consecrations* and *Intrusi-*  
*ons* or *Pretensions*. This would have been more consistent  
 with, and becoming a *primitive* and *heroick* Spirit, indeed,  
 were he in good earnest with his *Propositions*, and did he  
 really believe the Case of the present *visible* Church, its *Bi-*  
*shops*, *Priests*, and their *Adherents*, as he hath represented in  
 the *Propositions*. But by such Sort of *sneaking* and *truckling*  
*Addresses* to the Church, he nullifies and reprobates by *Whole-*  
*sale*, in all Particulars upon other Occasions, and with as  
 equal *Pride* and *Bigotry*, sends in a Lump to *Hell*, as his  
 third Sort of *Roman Catholicks* he reflects on in his *Preface*  
 to the *Devotions*, &c. is such an Instance of *bedging*, after  
 the Manner of *desponding* Wagerers, and *Duplicity*, as is not  
 to

to be parallell'd; but amongst some of his *Partizans*, who have acted nothing but the *Parts* of *Shifters*, all this *Revolution*, and have been never fix'd to any one *Catholick Principle* all this while. I say, 'tis only the Effect of an *inconstant, fugitive Temper*, that can blow *hot* and *cold*, all in one *Breath*: That can carry on *opposite Designs* at the same Time, accommodate it self to all *Humours* and *Parties*: *Approve*, *abhor*, and *deride*; *absolve* and *condemn*, *hedge* with the *Church* and *Schism*, *nay*, and with the *Romish Church*, all at once, as we shall see by and by.

Now, if such *Conduct* as this, in an *Affair* of such *Consequence* to the *Souls* of *Men*, and even to their present *Interests*, and peaceable *Subsistence* in this *Life*, can be reconcil'd with that *Sincerity*, that our most *holy Religion* requires of us, and that *Disinterestedness*, as this *Author* would bear the *World* in *Hand*, he governs himself by; that *Pleurophory* in the wording of his *Propositions* and *Letter*, and as to the *Case* they relate to, and that *Parrhesy* in his later *Writings*; as if he were above the *World*, and fear'd nothing; *Zeal* for the *Church*, its *Hierarchy*, *Rights*, and all that's sacred, he expresses, (though, at the same Time, he makes his *court* to *Schismatics*, and *Roman Cath.* two wide *Extreams*) and seems resolv'd to *catch himself on his Feet*, let the *Game* go how it will. I say, if his *Conduct* in this *Affair*, doth not *border* upon the deepest *Disimulation* and *Prevarication*, I ever met with, in any *Person* I ever knew, or heard of, I'll never pretend, hence forward, to understand what *Sincerity*, or *Duplicity* is, or what *good Sense*, *Honesty*, and *Christian Simplicity* mean, as long as I live.

In the last *Place* then, to shew this *Author's* egregious *Inconsistency* with his *Propositions*, and *Partiality* to our *Church*, how easily he can charge *Schism* upon the *one*, and absolve the *other*. In his *Preface* to the *Devotions*, &c. he distinguishes the *Rom. Cath.* amongst us; for so he must be understood, into *three Sorts*, or *Classes*; "Amongst them," saith he, we may find many *Persons* eminent for *Humility*, *Purity*, *Charity*, *Devotion*, *Gentleness*, *Self-denial*, *Resignation*, and other *Christian Graces*. — Some "there are again, who knowing the controverted *Doctrines* "and *Practices* of their *Church*, — yet thro' the *Modesty*, "and *Humility* of their *Tempers*, &c. and great *Admiration* they have for that *Church*, upon the Account of some "Glaring, but accidental *Advantages*, which other *Churches* want.

Then he comes to a *third Sort* among them, "Who being convinc'd of the *dangerous Errors*, both in their *Doctrine* and *Practice* of their *Church*, yet think it better to  
bemoil



"bewail them in private, and daily praying for a Reformation. — They are no Disturbers of Christian Kingdoms and States; no Flatterers of the Papal Chair, who write for Promotion: On the contrary, they write for Truth, and the Church, against the Court of Rome, — and are none of those Sons of Pride and Bigotry, who send us in a Lump to Hell, as Hereticks. Pref. to Devotions.

Now, what can be more partial and unworthy, nay, ungrateful, than for this Author to fix and charge a Schism upon the visible National Church of England, under the Pretence of setting up opposite Altars, and on that Account, to nullify her in the utmost Degree, and in Consequence of such Nullification, to invalidate all her Ministrations, as in Prop. XXXIX. which is to go a Note above Ela, and to out-do the Romanists themselves, in all their Charges against her, by denying her to have Grace, or to be under the Influences of the Holy Spirit, and so to be incapable of performing any Thing acceptable unto God, and rewardable by him; and yet, at the same Time, to allow all the Influences of the Holy Spirit, in that Part of the R. Church, here amongst us, to be capable of performing all Christian Acts of Humility, Purity, Charity, Devotion, Gentleness, Self-denial; and in a Word, eminent for all Christian Graces; whilst, notwithstanding, they, in all Corners of the Nation, set up Altars against Altars, have Anti-Bishops, and Priests, &c. Whereas, it's notorious by the Cyprianick Principles, that there can be no such Thing as Grace, the Influence of the Holy Spirit, which is an inseparable Ingredient, for the efficient productive Cause of all Christian Vertues amongst Schismatics, who are out of the Church. So that according to St. Augustine, the Vertues of the Heathen are reckon'd to be only splendida peccata, and at the best, only preparatory to Grace; and Schismatics, quatenus, out of the Church; no other in Christ's Account, than Heathens or Publicans, at the best too.

But whether sincerely in all this, I leave to the better Judgment of you and others. As likewise how far his compromising or hedging can consist with Principles, which can give no Way, or yield to two Extreams of a Contradiction. And whether his Addresses to the Church in Possession, and those religious Societies in the Gross, which consist of Schismatical Members of two or three Denominations, in his Sense, viz. of the establish'd Church, of strict Dissenters and Occasionalists, all even condemn'd by his own profess'd Principles, can be reconcil'd to common Probity and Fidelity to the Cause he pretends to espouse, and be not leaving the Party in the Lurch, of which he glories to be the Head, (as I'm

I'm credibly inform'd from one that heard it drop from his own Mouth) notwithstanding, that *Principle of Unity*, he has been so much concern'd to set up over whatever can be suppos'd to be the *Church of England*) which 'tis apparent, he has dropt at last, by his *inconsistent Principles*. So that notwithstanding his *declaring*, that he will *stand by the suppos'd Principle of Unity*, whoever goes over to the *publick Communion*; that he'll *adhere to him, &c.* it's nothing but mere *Chimara* and *Sham*, since neither the *Head of the Party*, nor the *suppos'd Principle of Unity*, if he will be such, (which I cannot believe, in this Author's Sense) have any fix'd *Principles* to adhere to one another by, as is demonstrable in *Consequenae* of such a *Supposition*, by what hath been hitherto insisted on.

I have not Room to make any farther *Reflections*; therefore, in short, I pray be not *astonish'd* at my *Freedom* in this Matter; call it what you please, I care not.

This is the *Juncture*, that requires our *Zeal* for the *Unity of the House of God*; to cast off all *Human Respects*; to have the *Persons of Men* no longer in *Admiration*, even under the *Notion of Spiritual Advantages*, since we have discover'd at last, who, under the *Rose*, (whatever hath been hitherto believ'd) is the *Principle of Unity*, and *Head of the Party* indeed; since we find how *treacherously* we have been dealt by, too long, God knows, by him that deals so by all *Parties*, by *Courting* all, and, in Effect, *sticking to none*, being in a constant *Readiness* to close in with what's most *advantageous*, in the mean Time *ploughing* with all.

Therefore, 'tis in vain to go on *implicitly* any longer, and to walk in the *Dark*, since we are upon the very *Brink of Schism*, and ready to be led out of the *Unity*; in which alone, we may reap those *Spiritual Advantages*, and be *edify'd to Salvation*.

This is the Time to adhere to our *bounden Duty*, to keep the *Depositum*, we are all entrusted with, the *Unity*. Granting there had been a *Schism*, *Providence* hath now put an End to it; and those who were the suppos'd *Heads or Principles of Unity* in their respective *Districts*, are either dead, made a *Cession*, or, by their nullifying *Neglects*, *Schismaticalness*, or *Incapacity*, to be *Principles of Unity*, by their *Inconsistency* and *Self-Contradiction*, have put a final End to the suppos'd *Schism*, by *betraying*, and so *giving up the Cause*, and so by becoming all Things, are *nothing* at all.

No! 'tis no longer *halting* between two *Opinions*, since the Case hath been made so *clear and obvious*. Here's no farther *Pretext* for a new *Separation*; here's nothing that hinders our *Re-union* upon *Catholick Principles*, either in  
Refe-

Reference to *Persons*, or *Terms of Communion*. Here's no-  
thing can be objected, that I can foresee, why we should not  
unite with our *Brethren*, our common *Mother* again.

Therefore, in the Name of *Christ*, let us, in this so grand  
an *Affair*, behave our selves with that truly *magnanimous*  
and *laudable Zeal*, that becomes the *genuine Sons of Levi*,  
and the *Royal Priest-hood* of the new *Peculium*, in a *spiritual*  
and *Evangelical Sense*; cast off all human *Respects* and *Re-  
lations*; deny our selves; and all the *nearest* and *dearest Com-  
petitions* in the *World*, with our *Obligations* to our *Lord*,  
and our *dearest Mother the Church*, as the *Sons of Levi* did  
once, in another *Sense*; spare neither *Son*, nor *Brother*, nor  
*Neighbour*, nor *Companion*, that God may bestow upon us his  
*Blessing* in this our *Day*. See *Exod. xxxii. 27. 29. Comp.*  
*St. Mat. x. 36. St. Luke xiv. 26.* and that we may real-  
ly inherit the *Benediction* of *Moses* on the *Tribe of Levi* in  
its fullest Extent ~~of~~, in the *mystical Sense*, *Deut. xxxiii.*  
*8, 9, 10, 11.* And of *Levi* he said, *Let thy Thummin and*  
*thy Urim be with thy holy One, whom thou didst prove at*  
*Massah, and with whom thou didst strive at the Waters of*  
*Meribah; who said unto his Father and to his Mother, I*  
*have not seen him, neither did he acknowledge his Brethren,*  
*nor knew his own Children; for they have observ'd thy Word,*  
*and kept thy Covenant. They shall teach Jacob thy Judg-*  
*ments, and Israel thy Law: They shall put Incense before thee,*  
*and whole-burnt Sacrifice upon thine Altar. Bless God, his*  
*Substance, and accept the Works of his Hands: Smite thro'*  
*the Loins of them that rise against him, and of them that*  
*hate him, that they rise not again. Amen.*

